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Religious Communications.

ON THE APOCRYPHAL NEW TESTAMENT.

(Concluded from p. 69.)

MR. HORNE continues his third section, on the *internal* evidence of spuriousness in the books of the Apocryphal New Testament, as follows :—

6. *The apocryphal books ascribed to the Apostles and Evangelists contain direct contradictions to authentic history, both sacred and profane.* Thus, in the beginning of the Epistle of Abgarus, that monarch is made to confess his faith in Christ as God, or as the Son of God : in the latter end he invites Christ to dwell with him in his city, because of the malice of the Jews, who intended him mischief. Now this is a plain contradiction ; for had he really thought him God, he must certainly think him possessed of almighty power, and consequently to be in no need of the protection of his city. This seems to be as clear demonstration as subjects of this sort are capable of receiving : nor are we aware of any objection that can be made, unless it be, that Peter, who had confessed him to be the Son of God (Matt. xvi. 16,) yet when he came to be apprehended, thought it necessary to interpose with human force to attempt his rescue. (Matt. xxvi. 51. compared with John xviii. 10.) To which it is easy to answer, that whatever opinion Peter, or indeed any of the Apostles, had of Christ before this time, they seem now to have changed it, and by the prospects of his danger and death to have grown cool in their opinion

of his almighty power, else they would never all have forsaken him at his crucifixion as they did. But nothing of this can be supposed in the case of Abgarus, who cannot be imagined to have altered his sentiments in the interval of writing so short an epistle.

Again ; *several parts of the above cited letters, which profess to be addressed to Seneca, suppose Paul to have been at the time of writing at Rome ; whereas others imply the contrary.* That he was then at Rome, is implied in the first words of the first letter, in which Seneca tells Paul, that he supposed he had been told the discourse that had passed the day before between him and Lucilius by some Christians who were present ; as also in the first words of Paul's first epistle, and that part of Seneca's second, where he tells him, he would endeavour to introduce him to Cæsar ; and that he would confer with him, and read over together some parts of his writings ; and in that part of Paul's second, where he hopes for Seneca's company, and in several other places. But, on the other hand, several parts of the letters suppose Paul not at Rome, as where Seneca (Epist. iii.) complains of his staying so long away, and both Paul and Seneca are made to date their letters, when such and such persons were consuls : see Paul's fifth and sixth, and Seneca's sixth, seventh, and eighth. Now, had they *both* been in the same city, nothing can be more unreasonable than to suppose that they would have dated thus : what need could there be to inform each other who were consuls ? Paul therefore

is supposed to be and not to be at Rome at the same time, which is a manifest contradiction. Besides this contradiction, the very dating of their letters by consulships seems to be no small evidence of their spuriousness, because it was a thing utterly unknown that any persons ever did so; nor does one such instance occur in the Epistles of Seneca, Cicero, or any other writer. To which we may add, that, in these letters, there are *several mistakes* in the names of the consuls who are mentioned; which clearly prove that these epistles could not have been written by Paul and Seneca. Another circumstance which proves the epistles ascribed to the Apostle to be a gross forgery, is, that the latter is introduced as entreating Seneca not to venture to say any thing more concerning him or the Christian religion to Nero, lest he should offend him. Now it is utterly improbable that Paul would obstruct Seneca in his intentions of recommending Christianity to the Emperor Nero; and it is directly contrary to his known and constant zeal and endeavours for its propagation. Would he not rather have rejoiced in so probable an opportunity of spreading the knowledge of Christ, and by the means of one so near to, and so much in favour with, the emperor, have procured the liberty for himself and the other Christian converts of exercising their religion freely? To imagine the contrary is to suppose the Apostle at once defective in his regards to himself and the whole body of Christians, and acting in direct contradiction to the whole of his conduct, and zealous endeavours to advance the interest of Christianity.

But, besides, it has happened here, as commonly in such cases, want of memory betrays the forgery; although the author, so unlike Paul, in this place wishes not to discover the Christian religion to the emperor, yet in another epistle, viz. the sixth of Paul, he is made to

advise Seneca to take convenient opportunities of insinuating the Christian religion, and things in favour of it, to Nero and his family; than which nothing can be a more manifest contradiction.

Similar gross and glaring contradictions occur in the Gospel of Nicodemus. To instance only in one or two, which are very notorious: In chap. ii. 14. the twelve men, Eliezer, Asterius, Antonius, &c. who declare themselves to be no proselytes, but born Jews; when Pilate tendered them an oath, and would have had them swear by the life of Cæsar, refused, because, they say, we have a law that forbids our swearing, and makes it sinful to swear; yet in chap. iv. 7. the elders, scribes, priests and Levites, are brought in swearing by the life of Cæsar without any scruple; and in chap. xii. 23, they make others who were Jews, swear by the God of Israel; and Pilate gives an oath to a whole assembly of the scribes, chief-priests, &c. chap. xii. 3. This seems a manifest contradiction. Another is, that in chap. xi. 15, Pilate is introduced as making a speech to the Jews, in which he gives a true and just abstract of the Old Testament history relating to the Israelites, viz. what God had done for them, and how they had behaved themselves to him. Whereas the same Pilate, chap. xxiii. 2, is made to be perfectly ignorant of the Bible, and only to have heard by report that there was such a book; nor can it be said, that Pilate here only refers to the Bible kept in the Temple; for the manner of speech shows he was ignorant of the contents of the book; "I have heard you have a certain book," &c. and this is indeed in itself very probable. Further, this book contains many things contrary to known truths. Such is indeed the whole of it, except what is taken out of our present genuine Gospels. Who, for instance, will credit the long story chap. xv.—xviii. of Christ's going

down to hell, and all the romantic fabulous relations of what happened in consequence of it? Who will believe that Christ there signed Adam and the Patriarchs with the sign of the cross; and that all the holy Patriarchs were in hell till that time? &c. Besides, in other places, there are notorious falsehoods; as that is, to make the Jews understand our Saviour, as saying that he would destroy Solomon's Temple, chap. iv. 4. which they could not but know had been destroyed several hundred years before;—to make the name Centurio to be the proper name of a man who came to Christ, when it is certain it was the name of his post or office, &c.;—to make the words of Paul, 1 Cor. xv. 55, *O death, where is thy sting? O grave where is thy victory?* to be the words of Isaiah, chap. xxi.; and to make Simeon (chap. xvi. and xvii.) to be a high-priest, which it is certain he was not.

7. The striking contrast between truth and falsehood is naturally heightened, when those passages come under consideration which are borrowed from the genuine Scriptures, and, with more or less deviation from the original, adapted to the purposes of the apocryphal writers. Thus, the simple fact contained in Matt. i. 19. is expanded through a chapter and a half of the Prot-evangelion. Again; the plain narrative of Luke ii. 16. is not thought sufficient for the great event which was just before related, and accordingly it is thus improved in the Gospel of the Infancy:—“After this, when the shepherds came, and had made a fire, and they were exceedingly rejoicing, the heavenly host appeared to them, praising and adoring the supreme God; and as the shepherds were engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of angels and men united to adore and magnify God, on account of the birth of the Lord

Christ. But* when the old Hebrew woman saw all these evident miracles, she gave praises to God, and said, *I thank thee, O God, thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world.*”—The short and interesting account which is given by the genuine Evangelist at the end of the same chapter, is considered by the author of a spurious Gospel, as by no means adequate to the great dignity of our Saviour's character, nor calculated to satisfy the just curiosity of pious Christians. We are therefore informed, that Jesus, in his conference with the doctors in the temple, after explaining the books of the law, and unfolding the mysteries contained in the prophetical writings, exhibited a knowledge no less profound of astronomy, medicine, and natural history.* Hence, too, in

* Gospel of the Infancy (li. lii. of Fabricius), xx. xxi. of Apoc. New Testament, pp. 39—41. The latter part is so curious, and forms such a contrast to the sober narrative of the sacred historians, and indeed of all serious history, that it may be well to transcribe it as an illustrative specimen. “When a certain astronomer, who was present, asked the Lord Jesus, ‘whether he had studied astronomy;’ the Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde motion; their size and several prognostications; and other things, which the reason of man had never discovered. There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus, ‘whether he had studied physic.’ He replied, and explained to him physics and metaphysics, also those things which were above and below the power of nature; the powers also of the body, its humours and their effects; also the number of its members and bones, veins, arteries, and nerves; the several constitutions of body, hot and dry, cold and moist, and the tendencies of them; how the soul operated upon the body; what its various sensations and faculties were; the faculty of speaking, anger, desire; and lastly, the manner of its

the Gospel attributed to Nicodemus, the particulars of our Saviour's trial are enumerated most fully, the testimony of the witnesses both for and against him is given at large, and the expostulations of Pilate with the Jews are recorded with a minuteness equal to their imagined importance. And as, in the genuine history of these transactions, the Roman governor is reported to have put a question of considerable moment, to which our Saviour vouchsafed no answer, or at least the Evangelists have not recorded it, these falsifiers have thought proper to supply so essential a defect. "Pilate saith unto him, *What is truth?* Jesus said, *Truth is from heaven.* Pilate said, *Therefore truth is not on earth?* Jesus saith unto Pilate, *Believe that truth is on earth among those, who, when they have the power of judgment, are governed by truth, and form right judgment.*"

In the Prot-evangelion, there are not fewer than *twelve* circumstances stolen from the canonical books; and in the Gospel of the Birth of Mary, *six* circumstances; and by far the greater part of the pretended Gospel of Nicodemus is transcribed and stolen from other books. Nothing can be more evident to any one who is acquainted with the sacred books, and has read this Gospel, than that a great part of it is borrowed and stolen from them. Every such person must perceive, that the greatest part of the history of our Saviour's trial is taken out of our present Gospels, not only because it is a relation of the same facts and circumstances, but also in the very same words and order for the most part; and though this may be supposed to have happened accidentally, yet it composition and dissolution; and other things, which the understanding of no creature had ever reached. Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be thy disciple and servant."

is next to impossible to suppose a constant likeness of expression, not only to one, but sometimes to one and sometimes to another of our Evangelists. In short, the author seems to have designed a sort of abstract or compendium of all which he found most considerable to his purpose in our four Gospels; though he has but awkwardly put it together.

But the most flagrant instance, perhaps, of fraudulent copying from the canonical books, is to be found in the pretended Epistle of Paul to the Laodiceans, almost every verse of which is taken from the great Apostle's genuine writings, as appears from the collation in Mr. Jones's work on the Canon.

8. Lastly, as the credibility of the genuine books of the New Testament is established by the accounts of countries, governors, princes, people, &c. therein contained, by their being confirmed by the relations of contemporary writers, both friends and enemies to Christians and Christianity, (and especially by the relations of hostile writers;) so the spuriousness of the pseudo-evangelical writings is demonstrated by their containing *gross falsehoods, and statements which are contradicted by the narratives of those writers who were contemporary with the supposed authors of them.*

Thus, in the fourth of Seneca's epistles to Paul, we read that *the emperor (Nero) was delighted and surprised at the thoughts and sentiments in Paul's epistles to the churches*; and in the fourth of Paul's epistles to the philosopher, that *the emperor is both an admirer and favourer of Christianity.* These assertions are notoriously *false*, and contrary to the unanimous relations of heathen and Christian writers concerning Nero and his regard to the Christians. The Gospel of Mary contains at least two gross falsehoods and contradictions to historical fact; and not fewer than seven equally glaring instances

exist in the pseudo-gospel or Prot-evangelion of James: six others occur in the two gospels of Christ's Infancy, which relate things notoriously contrary to the benevolent design of Christ's miracles, and to his pure and holy doctrine, which prohibited revenge, and promoted universal charity and love. Lastly, —for it would exceed the limits of this article (already perhaps too much extended) to specify all the absurd falsehoods contained in the spurious writings which we have been considering,—the Acts of Paul and Thecla directly falsify the doctrines and practice of the Apostle, concerning the *unlawfulness* of marriage, (which he is here said to have taught, though the reverse is evident to the most cursory reader of his Epistles;) and concerning the *preaching of women*, Thecla being said to be commissioned by him to preach the Gospel, though it was not only contrary to the practice of both Jews and Gentiles, but also to St. Paul's positive commands in his genuine Epistles. But what proves the utter spuriousness of these Acts of Paul and Thecla, if any further proof were wanting, is the fact that Paul, whose life and writings bespeak him to have been a man of unimpeachable veracity, is introduced in them as uttering a wilful and deliberate falsehood. That he is so introduced, is evident; for after an intimate acquaintance between Paul and Thecla, and their having taken a journey together to Antioch, he is presently made to deny her, and to tell Alexander, I know not the woman of whom you speak, nor does she belong to me. But how contrary this is to the known and true character of St. Paul, every one must see. He, who so boldly stood up for the defence of the Gospel against all sorts of opposition, who hazarded and suffered all things for the sake of God and a good conscience, which he endeavoured to keep void of offence towards God and men, most unques-

tionably never would so easily have been betrayed to so gross a crime, to make a sacrifice of the credit of his profession and the peace of his conscience at once upon so slight a temptation and provocation.

Having thus gone through the heads of his masterly and conclusive argument, Mr. Horne dismisses the subject with the following general reflections:

IV. From the preceding view of the evidence concerning the apocryphal productions, which have lately been reprinted, the candid reader will readily be enabled to perceive how little cause there is, lest the credibility and inspiration of the genuine books of the New Testament should be affected by them. So far indeed are these books from militating, in any degree, against the evangelical history, that, on the contrary, they most decidedly corroborate it: for they are written in the names of those whom our authentic Scriptures state to have been Apostles and companions of Apostles; and they all suppose the dignity of our Lord's person, and that a power of working miracles, together with a high degree of authority, was conveyed by him to his Apostles. It ought also to be recollected, that few, if any, of these books were composed before the beginning of the second century. As they were not composed before that time, they might well refer (as most of them certainly do) to the commonly received books of the New Testament: and therefore, instead of invalidating the credit of those sacred books, they really bear testimony to them. All these books are not properly spurious; that is, ascribed to authors who did not compose them: but, as they were not composed by Apostles, nor at first ascribed to them, they may with great propriety be termed *apocryphal*; for they have in their titles the names of Apostles, and they make a specious pretence of

delivering a true history of their doctrines, discourses, miracles and travels, though that history is not true and authentic, and was not written by any apostle or apostolical man. Further, we may account for the publication of these apocryphal or pseudepigraphal books, as they were unquestionably owing to the fame of Christ and his Apostles, and the great success of their ministry. And in this respect the case of the Apostles of Jesus Christ is not singular: many men of distinguished characters have had discourses made for them, of which they knew nothing, and actions imputed to them which they never performed; and eminent writers have had works ascribed to them of which they were not the authors. Thus, various orations were falsely ascribed to Demosthenes and Lysias; many things were published in the names of Plautus, Virgil, and Horace, which never were composed by them. The Greek and Roman critics distinguished between the genuine and spurious works of those illustrious writers. The same laudable caution and circumspection were exercised by the first Christians, who did not immediately receive every thing that was proposed to them, but admitted nothing as canonical that did not bear the test of being the genuine production of the sacred writer with whose name it was inscribed, or by whom it professed to have been written.



To the Editor of the Christian Observer.

THE declaration of St. Paul, Rom. ix. 3; "*I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh;*" is allowed by all biblical scholars to be subject to considerable difficulties. I hope, therefore, an attempt to throw light on that remarkable passage will be candidly received, even though it should be considered by

competent judges unfounded in point of criticism.

I have looked into all the commentators cited by the Critici Sacri; but none of them appears to me to furnish a satisfactory solution of the difficulty. Some of these learned writers consider the Apostle's phrase as a deliberate declaration that he could wish, if possible, to be himself cut off from everlasting happiness for the sake of his countrymen. Others reject this notion as too monstrous to be entertained, and explain his meaning in a lower sense of suffering contempt like that to which an excommunicated person is exposed. Many, perhaps the majority of readers, look upon the sentence simply as an hyperbole, comparing it with the expression of Moses, when, with like zeal for his brethren, he wished that God would blot him out of his book; but I do not find it easy to bring my imagination to admit of such an extraordinary boldness of assertion as, if it had been first conceived in our own times, and expressed in our language, would have appeared to border on impiety.

The most satisfactory explanation to my own mind, is the common one adopted by various eminent writers and commentators—among others, Scott and Doddridge—that the Apostle wished himself made a curse "after the manner of Christ," (*απο του Χριστου*), who was made a curse for us; that is, he could be content to submit to the same ignominy and personal suffering. This rendering is usually supported by a reference to 2 Tim. i. 3. where the same Apostle "thanks God, whom he serves (*απο προγονων*) from his forefathers;" that is, after the manner of their religion, or after their example. Many good biblical scholars, however, entertain doubts whether the two passages can be deemed parallel.

Without discussing this point at present, allow me to suggest an interpretation which I believe has

never been suggested, but which I think will bear examination. I conceive the phraseology in the passage in question to be strictly parallel to that of Genesis iii. 14., where the Almighty pronounces the serpent "cursed *above* all cattle." The construction in the Septuagint, bears a most striking accordance to that of St. Paul, (*ἡ κατὰ κράτος σου ἀπὸ πάντων τῶν κτηνῶν. ἀναθήμα εἶναι ἀπὸ τοῦ Χριστοῦ;*) and it seems to me highly probable, that the blessed Apostle, whose whole mind was full of the doctrines of the fall and the redemption,—whose heart was melted by the love of Christ, in becoming "a curse" for the whole human race,—in contemplating the dreadful obstinacy of his countrymen, was led to break out into an impassioned wish, that he could convert them, even at the expense of being himself made a curse *above* Christ. There were no bounds to the ignominy he could be content to undergo for the great object so near his heart: he would bear, if possible, even the measure of contempt and reprobation heaped on the Redeemer himself, or, if it could even be exceeded, he would still be willing to endure it.

To this view of the passage I see no objection either on the score of doctrine, or of grammatical construction; but, if I am in error, I shall be happy to be corrected by some of your learned correspondents.

D. R. N.

To the Editor of the Christian Observer.

IN your last Number, in the review of "Pamphlets on the Infidelity of the Times," occurs the following observation: (p. 98:) "We may remark of most large schools, whether for rich or poor, that religious *knowledge*, rather than religious *duty*, is the object of solicitude." I so fully agree with your reviewer in the truth of his observation; and am so strongly convinced, that to this grievous defect we must

attribute the low state of practical religion in the case of far too many of our laity and clergy, that I am anxious the consideration of the subject should be extended beyond a mere passing remark; particularly in reference to the theological pursuits of students for holy orders, and, I may add, of academical students in general.

In the case of Oxford, considerable attention has of late years been devoted to the science of divinity; and from the ample investigation which the subject has undergone at Cambridge, it may, I think, be confidently predicted, that it will not be very long before some measures are adopted, in that university also, for adding Christian theology to the pursuits necessary for the attainment of a degree. The wish to do so is, I believe, very general; so that the chief difficulties regard only the details of the question, as connected with Cambridge habits and institutions. It is not, however, my present purpose to touch upon points of this nature; but solely to remind your readers, that, after all, little is done for the extension of religion by the mere application of the human intellect to the critical studies of theology. Such an application is indeed highly valuable and desirable; but it is at best but a small part of what the exigencies of the present times, and, I may add, of *all* times, demand. I could wish to see it embossed in conspicuous characters on the gates of our colleges; on the walls of our endowed and national, and all other academical, institutions; on the doors of the examination-rooms of our episcopal palaces; over every theological library in the kingdom; and on the title-page of every volume of critical, controversial, and argumentative divinity, that "knowledge [when alone] puffeth up; but charity [Christian love to God and man] edifieth." Science, even the science of divinity itself, is not religion, any more than the

science of ethics is practical morality. The importance of the critical studies of theology can scarcely be too highly estimated in their place: every scholar who lives under the influence of Christian principles, feels doubly the value of his scholarship, and only laments that it is not far greater; as almost every attainment he can possess, when dedicated to the service of God, and made the handmaid to sacred studies, is found by him to be of use in the elucidation of the inspired volume. It is not, therefore, I think, without the strongest grounds, that yourself, Mr. Editor, and your correspondents, have so frequently and zealously insisted upon the importance of the critical studies of theology, and have urged the younger clergy especially to become competently versed in the *learning*, as well as to be endowed with the moral qualifications, of their profession. There are, however, dangers in this as in most other questions on *both* sides; and I think I should not err if I added, that the danger in our universities, and indeed in all places of learned resort, is far greater on the one side than on the other. I trust I shall not appear invidious in my remarks, if I urge, as an illustration strongly in point, the line of semi-theological studies to which the labours of the present Bishop of Peterborough have chiefly directed the attention of Cambridge students. I select this example the rather, because I am enabled to fortify my remarks by the authority of one of the ripest scholars, and most deeply read biblical critics, whom the Church of England can at present boast; I mean the pious and learned Bishop of St. David's. In the course of last summer, amidst his indefatigable labours, his lordship found time to carry through the press a work small in bulk, but of great erudition, entitled, "*A Vindication of Bishop Cleaver's Edition of the Decretum Lacedæmoniorum contra Timotheum.*" The

work is not printed for sale, but "is distributed as presents to a few friends, for the sake of that part of its contents which relates to the celebrated verse of St. John, in his first Epistle; the authenticity of which he hopes to prove on grounds of external evidence, as well as internal, by Greek authorities as well as Latin."* In the course of his remarks, his lordship adverts to what he considers, and justly, "a very great misrepresentation," which occurs in the Theological Lectures of the present Bishop of Peterborough, in reference to the late Bishop Cleaver's "list of books for the younger clergy." The chief occasion, however, of the Bishop of St. David's animadversion, and, I may add, of the present reference to it, is not merely that the Bishop of Peterborough has done "injustice" to Bishop Cleaver, but that his remarks "*appear calculated to mislead the younger clergy, by confounding the order of their studies, and withdrawing their attention from what ought to be the first and last object of their ministry.*" This is a grave charge, but his lordship fully substantiates it. Having stated the Bishop of Peterborough's objection, that "there is nothing like system" in Bishop Cleaver's arrangement of books, his lordship observes:—

"Its purpose was to assist the younger clergy in such a prosecution of their studies, as might best qualify them for the duties of their profession. And what are the sentiments and attainments necessary

* His lordship, in addition to some prefatory remarks on the subject, in his Collection of Tracts on the Divinity of our Lord, has recently published the work here alluded to, entitled "*A Vindication of 1 John, v. 7. from the objections of M. Griesbach; in which is given a new View of the external Evidence, with Greek Authorities for the Authenticity of the Verse not hitherto adduced in its Defence.*" Rivingtons and Hatchard. 1821. Price 6s. 6d.

for their acquitting themselves best in their profession?

"1. A strong sense of duty.

"2. A devout feeling and exercise of personal religion.

"3. A decided conviction of the truth of Christianity.

"4. A thorough knowledge of the Scripture; namely,

"5. Its doctrines;

"6. Its ordinances; and

"7. A zealous and practical attachment to the church of which they are members.

"These are the sentiments and attainments prescribed by the Bishop of St. Asaph. And how are they to be acquired?

"1. By the study of professional duties.

"2. By prayer.

"3. By examining the evidences of Christianity.

"4. By the daily study of the Scripture, (with the aid of comments and other subsidiary means;)

"5. In all its doctrines of faith and works;

"6. And the ordinances of Christ and his Apostles;

"7. And by a comprehensive knowledge of ecclesiastical history, especially of their own church, and of ecclesiastical law as far as concerns the rights of the church, and the correct performance of their ordinary duties."

The Bishop of St. David's then proceeds to show that Bishop Cleaver's classification corresponds with this enumeration; though, not being intended as a strictly systematical analysis of subjects, it is scarcely fair to submit it to such a test. It was quite sufficient if it answered the purpose of convenient arrangement. The Bishop of St. David's, however, remarks:

"I can hardly conceive a course of professional reading more calculated to make a conscientious, able, and useful minister of the Church of England, than that which is prescribed by the Bishop of St. Asaph's list of books. It appears to be much more judiciously dis-

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posed than the Professor's (Dr. Marsh's) own system of theology. To lay the foundation of theology in a critical knowledge of the manuscripts, various readings, and editions of the Scriptures, is inverting the order of theological studies. It can have no general or practical influence on the ministry of the church. It lends no aid to the conversion of the infidel, or to the instruction of the ignorant. The great cardinal passages of Scripture derive no benefit from it. Patricius Junius was converted by reading the first chapter of St. John; Lord Lyttleton, by the conversion of St. Paul; and Gilbert West, by the evidences of Christ's resurrection. If ἡ τῶν λόγων κρίσις πολλὰν ἐστὶ πύξιν ΤΕΛΕΤΤΑΙΟΝ ἐπιγινώσκων, the criticism of the Bible, in the sense here adverted to, should be among the last branches of theology instead of the first. By making it a large and prominent part of theology, it fixes the mind on the *subsidiary means* of the science, rather than the *end*. Its end is seen in its very name. Theology is *Doctrina de Deo*; and Christian theology is *Doctrina de Christo Deo*. Among the ancient Fathers, theology was the doctrine of Christ's Divinity. In this sense they understood the words *θεολογία* and *θεολογία*. *The knowledge of Christ, then, and of the means of man's salvation, should be the governing principles in Christian theology*; and the foundation of it as a science, should be laid in such preparatory grounds *as point directly and obviously to those great subjects which are the ends of Christian theology*."

His lordship adds:

"As all our knowledge of these subjects is derived from God's revelation of his will in the Scriptures, whatever tends to certify the truth of the Christian revelation, and explain the languages in which the Scriptures are written, must ever be a necessary subject of theology. But Providence has so mer-

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cifully taken care for our instruction in the great business of our salvation, that the important truths which most nearly concern us, are the least embarrassed with difficulties, and require none of the aids of elaborate philology. Happily, therefore, for the generality of readers, even of clerical readers, the science of manuscripts, various readings, and editions, is not among the necessities, but the luxuries of literature;—indispensable indeed to the perfection of a biblical critic, but by no means so either to the well informed Christian or the sound divine."

After these just and valuable remarks, your readers will not be surprised to find his lordship urging, in the next page, the necessity of the future minister of a parish being "well instructed in *his pastoral duties*;" and that not at some far distant and indefinite period, but "*before he has finished his academical studies*." It is the just merit of the Bishop of St. David's plan, to use his own words respecting Bishop Cleaver's, that "it rests a young clergyman's conduct on two great leading principles, the want of which no system can compensate,—*a high sense of duty, and personal religion*: it superadds, to his literary and professional acquirements, something better than mere literary excellence; and brings into exercise, and tends to perpetuate, those serious and interesting impressions under which he pledged himself to the faithful discharge of his pastoral duties on the day of his ordination." The want of such a system is felt through all the ramifications of our academical, collegiate, and clerical establishments. We need a plan calculated to reach the heart as well as the understanding; to infuse the sentiment as well as support the form, of religion; and not only to teach what men ought to know and believe, but so to influence them as to make their knowledge and belief effectual for the salvation of their souls. G.

To the Editor of the Christian Observer.

THE paper of H. M. on the performance of the Church Service, though published in your Number for last July, did not attract my attention till lately. Its subject, however, appears to me so important, that I am induced to submit a few more observations upon it to your notice.

The omission of Divine Service on those important occasions for which special and impressive formularies have been provided,—such particularly as Ash Wednesday, Easter eve, and Ascension day, to which may be added, the total neglect of the Ember Weeks, has deprived the Church of England of much of its salutary influence upon the mind of the public; and I fully agree with your correspondent, that it is to be lamented, that on such days as those above mentioned, any church or chapel of the Establishment should remain unopened.

I further concur with him in the chief subject of the remaining part of his paper, and have often felt, in common with him, much surprise and regret, that, our church having provided express rubrics and directions for every minute portion of Divine Service, any deviation from its precise rules should be unnecessarily committed. In matters of indifference, 'it is so satisfactory to an humble mind to act under an authority which sets it at rest, and leaves it at leisure for considerations of a graver character, that any wilful alterations of a plain rule are as surprising as they are inexcusable. Why, for instance, to take one of the examples mentioned by H. M.,—should a clergyman prefer to say, "The first lesson for this morning's service is taken from such a chapter;"—rather than "Here beginneth such a chapter?" Or the Gospel or Epistle is "taken from" such a chapter, rather than "is written in" such a chapter? The two forms are equally good; but

one of them being directed to be used, becomes thereby entitled to the preference; and, when a habit is acquired of departing from an established regulation in trifles, it becomes more easy to consent to do it in points of greater importance.

I am disposed, however, to give the consideration of this question a more serious turn. The spirit of man is naturally so lawless and independent, that it is a salutary discipline to be obedient to direction, and (I would add) more especially as respects trifles; for as in trifles there is less temptation to provoke, and less excuse to warrant, disobedience, so, on the other hand, a man who carries his principle of submission to lawful authority into such particulars, and obeys, not only where he sees paramount reasons for the rule, but also where it directs his choice between modes of proceeding in themselves indifferent, is less likely to be wayward and self-willed in any other case, where a duty is recommended to him by stronger and plainer principles of particular application.

I cannot but think that this single consideration ought to have silenced all the contests in a former age about the use of a surplice, and the lawfulness of particular forms. It is useful to bring the mind to a habit of constant conformity to appointed rules, in matters where conformity is innocent, as a remedy for that haughty spirit of independence which is at variance with the humility of true religion. There is, also, a satisfaction in feeling that the course pursued is a course prescribed by lawful authority, and that in adopting it we are not exercising a discretion, but complying with a duty.

The same principle may also be of service in answering the question of "A Lover of Evangelical Preaching," in your Number for September; for though I would not in any case set the duty of conformity above the duty of working out our salvation, I yet regard the

former as one of the means by which the latter is to be performed, and am persuaded that the reverence which is felt for a parish minister, not from personal but official considerations, is a reverence in its measure truly religious, which may be forfeited, indeed, by gross misconduct on his part, but ought, for our own sake, to be cherished as long as it is possible to retain it.

Indeed, even where the church service is performed with some degree of inattention, and the doctrine of the pulpit is of a defective character, so much still remains in the text, the lessons, and the liturgy itself, as well as in the established order of worship—if not to awaken a heedless sinner, yet to build up a sincere Christian—that I think a man will do well to consider maturely before he determines on forsaking the parochial ministrations of his church. Would he, in such circumstances, but be regular in his attendance on divine worship, devout in his use of the liturgical service, and diligent in deriving what instruction he can from the discourses of his minister; would he, on his return home, make the subject of the sermon a matter of private study, and pray earnestly for the Divine guidance in his own examination of the Scriptures, and for the Divine illumination and blessing on his appointed pastor, he might often make a more profitable use even of defective ministrations than can be expected under a different system, however zealous the minister, or pure his doctrine, or acceptable his labours. The religion of our age and country is too little of a self-denying and self-mortifying character; and if in all our sacred duties we were more ready to suspect our own correctness, whenever we go about to please ourselves by unauthorized innovations, it would detract nothing either from the purity of the church, or from the beneficial influence of its services upon our minds and conduct.

To recur once more to H. M.'s communication; he does not seem to be aware of the ground on which the words "and oblations," in the Communion Service are omitted by many ministers. The sentences read at the offertory are sufficient to show, that the money collected before the sacrament was originally intended in part for the use of the clergy. It was, therefore, first offered to God upon the altar, and then became the property of the church, as well for the support of its ministers as for the relief of the poor: and this proceeding was analogous to that followed in the Jewish sacrifices; many parts of which, except in the case of burnt-offerings, were laid on the altar, and, after being heaved, or waved, before the Lord, became the property of the priests. But, as the ministers of the Church of England have long refrained from availing themselves of these offerings, there seems to be a propriety in their omission both of the word *oblations*, and of those sentences in the offertory which refer to it. Indeed, I believe that these sentences are now generally disused by the clergy.

Of the omission, therefore, of the word *oblation*, though sanctioned by no rubric, I approve: for I have no idea of making any rule so absolute as not to be modified by circumstances, or to yield to a manifest change in the occasion for using it. But departing from a rule without necessity or reasonable cause, is very different from a deviation founded on the same principle which occasioned the rule. I much wish, for the advantage of the church, that, except in such particulars, its service could be exactly conformed to its regulations and canons. We should then have the Communion Service detached from the Morning Prayer; and perhaps, among other restorations, the prayer preceding the sermon, instead of being either an extemporary effusion, or a collect designed

for other occasions, would again become a "bidding" or hortatory prayer, instructing the people in many important particulars, for which they ought to pray, according to the pattern provided in the fifty-fifth canon.

C. C.

* * Some months before C. C.'s communication, we had received another paper in reply to H. M., in which the writer contends that the words "and oblations" may properly be retained; because, upon the authority of Wheatley and Bishop Patrick, the word *oblations* in this place does *not* mean the offerings anciently made for the use of the clergy, but "the elements of bread and wine, which the priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, and that from henceforth they might become properly and peculiarly his: for, in all the Jewish sacrifices of which the people were partakers, the viands or materials of the feast were first made God's by a solemn oblation, and then afterwards eaten by the communicants, not as man's, but as God's provision, who, by thus entertaining them at his own table, declared himself reconciled and again in covenant with them." (See Wheatley on the passage.) Our correspondent, however, adds, that he thinks the point doubtful; but that, whether Wheatley's exposition be just or not, "there is no impropriety in retaining the expression, since our alms to the poor, when consecrated by faith and prayer, become a truly evangelical oblation, and are mercifully accepted by our heavenly Father, in virtue of the one great satisfaction and sacrifice offered upon Calvary: '*Forasmuch as ye did it to the least of these my brethren, ye did it unto me.*'"—Our correspondent further remarks, that though the clergy no longer receive any part of the sacrament alms themselves, the gratuity usually given to the parish clerk is strictly an "oblation"

bestowed upon him in virtue of his office as a sort of sub-minister of the church; and he adds, that so certainly is that the fact, that he almost thinks a parish clerk might maintain an action at law against a clergyman or churchwarden, in support of his claim to such a portion of the offerings at the sacrament as he could prove had from time immemorial been appendant to his office. We leave our readers to decide between the statements of our correspondents.

EDITOR.

FAMILY SERMONS.—No. CLIX.

Jeremiah vii. 4.—*Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these.*

THE prophet Jeremiah, in the present chapter, as well as in several others which go before and follow, was foretelling the grievous calamities which should befall the Jews on account of their sins. He describes, in the most affecting language, their rebellion against God; their obstinacy when threatened with punishment; their impenitence, their idolatry, their ingratitude, their pride, their covetousness, their falsehood, their perjury, their cruelty, their gross immorality of life, their hypocrisy in religion, and their settled contempt of God's word and commandment. Having thus shown them their offences, he affectionately urges them to amend their ways, and to turn to God. But, instead of receiving his message with humility; instead of abasing themselves before their justly offended Creator, and imploring forgiveness; they answered the Prophet, with pride and self-security, "The temple of the Lord, the temple of the Lord are these;" as if they thought their outward privileges, and the long continued favour of Jehovah towards their nation, were quite sufficient to fal-

sify all the predictions of the inspired Prophet. God had indeed been pleased to honour them with signal privileges: they were favoured with many disclosures of his will; they were governed by his laws, and were under his immediate superintendence, and his temple and worship were established among them: but instead of considering the end of these benefits, too many of them only took advantage of them to build themselves up in a false confidence, seeming to think, that with such tokens of God's favour, no calamity would be suffered to befall them, however great their provocations. But the prophet Jeremiah endeavoured to bring them to a better mind, and to sweep away their refuges of lies, by showing them the utter fallacy of their hopes. "Thus saith the Lord of hosts, the God of Israel; Amend your ways and your doings, and I will cause you to dwell in this place. But trust not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these—Behold, ye trust in lying words that cannot profit."

The text will lead us, *first*, to consider the extreme folly of trusting to any religious privileges, while our hearts remain unrenewed and our lives unholy; and, *secondly*, to show that this folly is too common in every age and country, and that we ourselves perhaps are guilty of it.

First, We are to show the extreme folly of trusting to any religious privileges, while our hearts remain unrenewed and our lives unholy.—On what ground can we rely on the continuance of God's favour under such circumstances? Should we, because a friend had conferred many benefits upon us, and forgiven us many offences, be justified in supposing that there would be no limit to his endurance, or that his past favours bound him to continue his countenance to us, however perverse or ungrateful our

conduct in return? Yet the Jews—and their case is not singular—seemed to claim a special right to the continued favour of God, in virtue of their religious privileges: not considering that those privileges were a free gift; that they might at any time be withdrawn, without a shadow of injustice; and that while they lasted they were intended to operate, not as inducements to presumption, but as motives to love, and thankfulness, and obedience. They had in themselves no spiritual efficacy; and it was both irrational and unscriptural to suppose that they could shield the disobedient from the punishment due to their transgressions. Neither the character of God, nor his promises, held out any ground of hope on which to build such a conclusion. It would not have been consistent with his holiness, or wisdom, or justice, that the sinner should escape under the plea of any national or personal privileges, however great. And his promises, both temporal and spiritual, were all made in accordance with the same principle. “If ye walk in my statutes, and keep my commandments and do them—then I will walk among you, and I will be your God;—but if ye will not hearken unto me, and will not do all these commandments,—I will set my face against you.” The whole tenor of God’s providential dispensations is likewise to the same effect. And accordingly the Jews, great as were their national mercies, found on numerous occasions that they were not exempt from the just displeasure of their Divine Governor. At an early period of their history, when sustained by miracles in the wilderness, and under his immediate guidance and protection, they were visited with severe calamities for their murmurings, backslidings, and idolatry. Again, ages after, when settled in the promised land, it is said, “The hand of the Lord was against them for evil,” on account of their transgressions. On

another memorable occasion, being overpowered by the Philistines, they sent for the ark of the covenant into the camp, in hopes, by means of that visible emblem of the Divine Presence, to gain the victory over their enemies: but they had broken God’s commandments, and he suffered them to be a second time defeated, and the ark in which they trusted to be taken by the conquering army.—A similar lesson is to be learned throughout the whole of their history: they were frequently given over to the pestilence, or to famine, or to the sword, and were carried captive into the land of their enemies, to punish them for their national sins. Yet, with all these proofs of God’s righteous judgments, their constant cry was, “The temple of the Lord, the temple of the Lord:” they caught hold, as it were, of the horns of the altar with unhallowed hands; and, notwithstanding the threatenings of the Almighty, were ever prone to trust in those external privileges by which they were distinguished above other nations, but which, when abused, only added to the aggravation of their offences. At the very time when they were committing the grievous enormities of which the Prophet Jeremiah convicts them, they were zealous for the outward worship of God, and boasted highly of their religious profession. But could any folly be greater than that of supposing that this insincere worship could satisfy him who searcheth the heart, and trieth the reins? Could any infatuation be more dangerous than that of stifling the remonstrances of conscience, and drowning the voice of the warning Prophet, with a vain boast of their outward privileges; their form of godliness, without the power?—What though they were born of the seed of Abraham, and were initiated into the external observances of their church from their infancy, and were scrupulous in

all the ceremonials of Divine worship, and had the lively oracles of salvation in their hands, and, as the prophet Zephaniah expresses it, "were haughty because of God's holy mountain!" Would these things profit them in that day when the secrets of all hearts shall be revealed, and each individual of mankind shall be judged according to the deeds done in the body; and when, moreover, he who knew his Lord's will and did it not, shall be beaten with many more stripes than his less privileged neighbour? The Prophet forcibly points out the extreme folly and delusiveness of such expectations; "Go," he says, "unto my place which was in Shiloh, where I set my name at the first; and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called unto you, but ye answered not; therefore will I do unto this house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh." The temple of Jerusalem, however glorious its appearance, however dear, if we may so speak, to Jehovah, if wickedness were found in it, should soon be made like that tabernacle of which it is recorded, that "God forsook it;" and which probably remained in ruins to future ages, a monument of the Divine displeasure against sin, even in the very seat of professed sanctity, and the place which he had selected for the visible emblems of his presence. Truly, to use the words of St. Paul, (Gal. vi. 15) "with God neither circumcision availeth any thing, nor uncircumcision;" that is, no outward form, or profession, or privilege; but "a new creature," or, as the Apostle expresses it in the fifth chapter, "faith which worketh by love."

Having thus considered the extreme folly of trusting to external privileges, while the heart is un-renewed and the life unholy, we are, *Secondly*, to show, that this folly is too common in all ages; and that we ourselves, perhaps, are guilty of it.—We have already seen how prone the Jews were, at every period of their history, to take refuge from the denunciations of their Prophets in the excellence of their public worship, and the presumed favour of God towards them; and this, notwithstanding that his promises were inseparably joined with an exhortation and command to walk in his laws, without which they were to expect no protection at his hands. And thus it is to the present hour. How many pride themselves in being zealous Protestants, or strict members of the Established Church, or regular attendants on public worship, while they live in the spirit of the world, and without any scriptural evidence of being in a state of favour with God! How many trust to the supposed orthodoxy of their faith; or to their zeal against infidelity, enthusiasm, or superstition; while they are ignorant of the scriptural way of salvation, and indifferent to the great concern of making their calling and election sure! How many cherish a secret hope from the prayers of religious parents, the zeal and piety of their ministers, the remaining good effects of a Christian education, or the signal mercies of Divine Providence in their behalf; while they are destitute of any principle of love to God, and have no desire to live to his glory! How many boast of the extensive circulation of the Scriptures; of the many symptoms of a revival of religion in the land; of the efforts, in particular, of their own sect or party to extend the knowledge of Christianity throughout the world; or of the invaluable religious privileges of our highly favoured country; and yet, like the self-deceivers in the text, are wholly unconcerned

themselves to lead a life consistent with their professed hopes and privileges! How many, again, contend earnestly for the purity of Christian doctrine, or trust to some change of sect or sentiment, or to some impression on their imagination, which they mistake for true conversion of heart, without being at all nearer the kingdom of God than the Jews, with their boasted zeal for the temple and the ritual of divine worship! In short, innumerable are the ways in which persons deceive themselves on these subjects; fancying that the temple of the Lord is among them; and on this vain surmise remaining content and careless in their sins, and ignorant of all true religion.

Now let us ask ourselves, in conclusion, whether such is our own case. On what are we placing our hopes for eternity? Are we resting upon any thing superficial or external; upon any thing short of genuine conversion of heart to God, a simple reliance upon the merits and grace of our Saviour, accompanied by a life of holy obedience to his commands? It is nothing that we were born in a Christian country; that we received a pious education; were taught the Scriptures from our infancy; were accustomed to attend public worship and family prayer; were trained to take an interest in the benevolent labours of religious and charitable institutions; were instructed accurately to detect and warmly to exclaim against false doctrine, and to comply with every usage and ceremony of the church: if to this fair outward form be not added the life and spirit of religion in the soul. True piety is not any thing that can be done for us; it must be engrafted in us; it must dwell in our hearts, and show its blessed effects in our conduct. We must devoutly love and reverence our Creator; we must come as helpless sinners to the cross of our Saviour; we must trust alone in his all-sufficient sacrifice for salvation; we

must give up ourselves body and soul to his service; we must make it our chief object to know and to perform his will; we must renounce every known sin for his sake; we must endeavour to love and serve our fellow creatures, even as He also loved us. Every thing short of this true devotion of heart and life to God, is but the shadow of Christianity; it is but crying, "The temple of the Lord, the temple of the Lord are we:" whereas the only earthly temple in which God dwells by his spiritual presence is, that of a new and contrite heart. "The temple of God is holy, which temple ye are."—"Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

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To the Editor of the Christian Observer.

THERE is no topic which has been more frequently and ably discussed in the pages of the *Christian Observer*, than the duty of renouncing the world; and I feel greatly indebted to many of your correspondents for their valuable remarks on this subject, scattered up and down your twenty volumes. In practice, however, there is frequently found great difficulty in accommodating general rules to the daily occurrences of life, and on no point more so than that of worldly conformity. I will take the liberty, therefore, of requesting from some of your contributors a well-weighed answer to the following query; a query which relates to a subject of great interest to no small number of persons at the present period, and on which the opinions of many excellent practical casuists are greatly divided. The query is as follows:—

What is the proper line of conduct to be pursued by pious and conscientious parents providentially

situated in places where the society of persons of kindred sentiments in religion cannot be obtained, except by breaking the established gradations of life, and mixing intimately with individuals whose station, education, or habits render them in many respects, notwithstanding their piety, undesirable companions for their children? Ought

religious parents in such cases entirely to prevent young persons enjoying the advantages of society? or may they allow them to mix, to a certain extent, with casual acquaintances in their own circle of life? and how must they act as respects their intercourse with religious persons in subordinate stations?

QUÆRENS.

Miscellaneous.

To the Editor of the Christian Observer.

THERE is no class of persons in whose welfare I have taken a more lively interest, than that of domestic instructors, both male and female, resident in the families of the nobility and wealthy commoners of this country. Accustomed, in many instances, in early life, to the refinements of feeling and taste arising from a liberal education, to the comforts of a happy domestic fireside, and to the interchange of that pre-eminent human blessing, family affection; they are, perhaps, by means of some unforeseen calamity, removed into a wealthy family, to undertake the charge of several young persons with whom they have never previously had the least intercourse, and in whom they can of course feel, at least at first, no peculiar interest, except as their instructors. Regarded by the elder members of the family as unwelcome, though necessary, intruders, and by the younger ones as persons whose only object is to instil into their minds knowledge which they probably hate, and to enforce the necessity of overcoming many propensities which the want of discipline has rendered habitual to them; destitute of the social comforts enjoyed even by the servants of a well-regulated household, and unrepaired by the kind encouragement of friendly and affectionate esteem, they are expected

to have mental energy and bodily health to persevere in the arduous duties of an office the most laborious, most anxious, and most responsible. Can we be surprised that so many persons thus circumstanced become early the victims of lingering disease; or, what is yet more distressing, are deprived, by over exertion, of that mental elasticity which might have been the solace of their declining years, and the delight of a happy circle of affectionate friends? They are expected to be intimately acquainted with all the subjects which constitute a well-conducted and accomplished education, and to possess the power of communicating knowledge with ease and pleasure to their pupils; and yet with such large demands on their time, and intellect, and talents, they are not only often worse remunerated than many an upper servant, but are subjected to numerous mortifications from which the latter are exempt.

A little serious thought would teach persons of intelligent and reflecting minds, even from pure selfishness, unassisted by any higher principle or better feeling, to pursue a more liberal plan of conduct towards the instructors of their children. For, can they expect that well-educated persons, of any

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feeling or delicacy, can possess that affectionate interest, that unremitting energy, so necessary for the fulfilment of the duties of a conscientious domestic instructor, if oppressed by the pride or formal coldness of their employers, and without any opportunity of exercising the better feelings of the human heart? Or can they hope that their children should show that affectionate respect for their instructors which is necessary to enable the latter to acquire a suitable influence over their tempers, and to direct their understandings?

Were these remarks applicable only to persons of mere hackneyed character, who lose every good feeling in the selfishness of worldly pursuits; or to the gay and dissipated, who expend all their sensibilities in the haunts of folly; I should have been less anxious to urge the subject in the pages of the *Christian Observer*: but unhappily I have seen the portrait which I have sketched too accurately exemplified in the houses even of persons who profess to be consistent followers of that meek and humble Saviour who "went about doing good." I have witnessed it in the dwellings of some valuable and much respected friends, to whose hospitality I have been greatly indebted, and who, I believe, were quite unconscious of the pain they were occasioning. Often have I met with instructors of both sexes, secluded from every domestic enjoyment, from every social comfort, labouring incessantly month after month, for the benefit of those who, when the daily task was ended, were encouraged to fly from their instructors in pursuit of pleasures in which the latter were not permitted to join; being left, unnoticed or forgotten, to struggle in solitude with feelings of weariness and mortification,—feelings which the united strength of reason and religion, was often insufficient to overcome. Others I have seen allowed—I cannot say avoided—to pay a formal visit

to the drawing-room in the evening for an hour or two, to be silently neglected by half the party, if not bantered by the other half, and then to retire weary and dispirited with their irksome visit of ceremony, to draw in solitude a painful contrast between the comforts of their lost home and the oppression of thoughtless selfishness. Surely persons to whom an indulgent Providence has given the power of contributing to the comfort of such useful, and, in very many instances, truly valuable members of their family, should endeavour to keep in mind that heavenly injunction, to "do to others as they would that others should do to them." Let them place themselves in idea in the situation of those whom they unfeelingly neglect, or unnecessarily mortify; and then, unless selfishness and a life of folly have hardened their heart, they cannot but feel an honest regret at their want of Christian benevolence, and an earnest desire in future to obviate their past errors.

To those who are struggling with the difficulties and trials alluded to, I would say, "Happy are you, if you have learned in the school of affliction to 'set your affections on things above;' and, though deprived of many earthly comforts, to 'Rejoice in the Lord.' 'Be not weary in well doing,' however great your discouragements; 'for in due season ye shall reap, if ye faint not.'"

I turn from this painful retrospect, to one which has always afforded me great pleasure; for among the list of my friends, I am happy to say I can number some who act a very different part. Blessed with great affluence, and in several instances with high titles, their heartfelt pleasure consists in diffusing happiness to all around them. In their houses I have seen the instructors of their children admitted with the most friendly hospitality into the domestic circle,

treated with uniform respect and attention by the elder branches of the family, partaking with them of every social repast, and withdrawing only from those large and formal entertainments in which they would not have felt at home, if invited to them, and which would have encroached on the hours and habits and duties of their station. Thus affectionately treated by their employers, they have acquired a powerful influence over the dispositions and understandings of their pupils, and have had the satisfaction of forming them, through the blessing of God upon their labours, to "whatsoever things are just, true, lovely, and of good report." Several persons thus circumstanced have candidly owned to me, that the salutary influence they have enjoyed over their young friends has been chiefly owing to the kindness with which they were distinguished by the parents; and all with whom I have been acquainted (with the exception of one ungrateful individual whose wrong propensities no kindness could subdue) have laboured in return, with unremitting attention and cheerfulness, to devote every faculty and talent they possessed to the service of their benefactors and their children, firmly resisting more lucrative offers, and becoming, in after life, the friends and advisers of those whom they had trained to early habits of industry, piety, and social virtue.

I am far, however, from asserting, that in the unhappy cases to which I have before referred, all the blame was on the side of the employer. The habits and tempers of many individuals concerned in domestic education are too much of a character to excite some degree of reserve and distance on the part of the heads and the friends of the families in which they reside. I have known instructors, both male and female, who though fully qualified for their station by competent talents and information, and per-

haps by a spirit of piety, have so grievously failed in some of the domestic virtues, or have cherished so little reverence for the minuter forms of well-ordered society, that their employers have found it difficult to incorporate them as they could have wished in the select family circle. It would be doing a considerable service to the younger race of tutors and governesses, and through them to many families, if some of your correspondents, conversant with the details of the subject, would draw up a counterpart to the foregoing remarks, and would affectionately point out, with a view to correct, those faults or failings of the class of persons in question which prevent their ordinarily obtaining that degree of estimation in society to which their mental and moral qualifications, generally speaking, entitle them. In many cases, these faults or failings are unknown and unsuspected by the individual, and would be readily corrected if kindly pointed out.—I will only just glance at the kind of specification which I mean. For example; I have occasionally observed, in families of highly polished habits, governesses or tutors, whose early education and acquaintance had been of so very unpropitious a kind, that whatever their value as teachers, it was impossible even for their pupils not to observe such defects in their speech, or manners, or behaviour, as would render it very difficult for a judicious parent to know how to act on the occasion. These cases are the more painful, because they may occur where there is the greatest merit in the individual. Other defects are of a less excusable kind;—such as hastiness of temper; unreasonable discontentedness with the station assigned by Providence; a morbid habit of viewing almost every thing as intended for a personal slight; pedantic habits in conversation; the indulgence of a satirical spirit; the love of disputation; vanity in

dress; affectation of behaviour; self-importance; studied eccentricity of conduct; the want of gentleness and patience; and, lastly, a spirit of coldness and selfishness, which is very apt to find its way into the human heart, wherever persons are placed in a somewhat insulated position, or thrown upon their own resources under circumstances unfavourable for the growth of the social and domestic charities.

A CONSTANT READER.

REMARKS DURING A JOURNEY
THROUGH NORTH AMERICA.

(Continued from page 23.)

Norfolk, (Virginia,) Dec. 12, 1820.

As engagements of various kinds begin to thicken upon me previously to embarking, and I have little chance of any opportunity of writing to you as I *wish*, I must continue to snatch little intervals as they present themselves, and write to you as I *can*.

You are already in possession of our "personal narrative" to a late date. I will now continue my remarks, scanty and superficial as I know they are, on the subject of emigration. I do not recollect that I omitted any thing at all material which occurred to me during my hasty progress through the country, with respect to the inducements offered to the *poorer* classes, who are anxious to obtain a little land, from which they may derive a subsistence for their families by personal exertion. On the more difficult subject of the advantages which agriculturists, with a capital of a few thousand pounds, would derive from coming to this country, I shall enter with greater reluctance; because it is one in the minutiae of which I feel still less at home, although I have taken pains to obtain such information as would lead me to conclusions on which I could rely. The fact is, that of the more recent settlements, (even of those less remote than Mr. Birkbeck's,)

little is known on the coast, and the accounts which you receive from casual visiters are usually as vague and inaccurate as those derived from persons interested are exaggerated and partial. *Opinions* respecting all the settlements, it is easy enough to collect; but *facts*, on which to found opinions entitled to any consideration, it is extremely difficult to obtain.

I have met with two persons only who have actually been at Mr. Birkbeck's settlement; one in the course of the last summer, the other less than eight weeks since. They both state, that he has now a very comfortable house, excellent fences, and from 60 to 80 acres of Indian corn; but that he has raised little or no wheat, finding it more desirable, on the whole, to purchase flour at Harmony, eighteen miles distant.

I have not Mr. Birkbeck's book before me to refer to, in order to see whether this is his third or fourth year; but, in either case, the result differs so widely from his anticipations, as to render it difficult for him to elude the charge of being a wild and sanguine speculator.

In one of his estimates, he states the following as the quantity of produce which a settler on 640 acres, may expect to raise in the first four years:—

1st year,	100 acres of	Indian corn.
2d year,	100 ditto	ditto.
	100 ditto	Wheat.
3d year,	200 ditto	Indian corn.
	100 ditto	Wheat.
4th year,	200 ditto	Indian corn.
	200 ditto	Wheat.

This estimate was made not later, *I believe*, at any rate than in 1817, (you can refer to his book;) and yet in the autumn of 1820, he has little or no wheat, and only 60 or 80 acres of Indian corn, though possessing unquestionably, in his skill and resources, more than the average advantages of new settlers, and stimulated to extraordinary exertions by a regard to his reputation.

So much for quantity. With respect to price, in his estimate of profit, he takes wheat at seventy-five, and Indian corn at forty, cents per bushel. I cannot hear of any actual sales on the Wabash, to fix the prices on the spot; but in both Kentucky and Ohio, wheat is at twenty-five to thirty-three, and Indian corn at twelve and a half, cents per bushel: while the fact that he regards it as more desirable to buy and transport flour eighteen miles, than to raise it at home, furnishes a strong presumption that he can derive little profit from its cultivation. The gentleman whom I mentioned, as being there a few weeks since, told me that Mr. Birkbeck was preparing to sow a little wheat this winter; but that he regarded grazing as the most profitable object of his future attention. Of the price of labour, and of foreign articles of domestic economy, I could obtain no satisfactory information. I lately met a gentleman who has been travelling extensively through the western country. He did not visit Mr. Birkbeck's settlement, but saw two English families returning from it sickly and debilitated; their inability to preserve their health there being, as they alleged, their principal reason for leaving the colony. He also met an English gentleman of property who had been to examine the place, with a view of taking his family thither: he said, the sight of it, and a conviction that it was unhealthy, decided him at once to relinquish the idea; that he considered the selection a most unfortunate one for Mr. Birkbeck, and that the number of the colonists did not exceed two hundred.

I have heard others speak rather favourably of the healthiness of Mr. Birkbeck's *particular spot*, to which his draining-fences will contribute; but all represent Illinois in general as a most unhealthy state, where the people for the most part are pallid and emaciated, and ex-

hibit the languor and apathy which follow frequent or long-continued intermittents.

I became sadly too familiar with this melancholy spectacle on my south-western route: scarcely one family in six in extensive districts in the Carolinas, Georgia, Alabama, Louisiana, and Mississippi, being exempt from fever and ague; and many of them exhibiting tall young men of eighteen to thirty moving feebly about the house, completely unfitted for exertion, after fifteen or eighteen months' residence, or rendered indolent or inefficient for the rest of their lives. In Georgia and Carolina, we were told in a jocular way, that it was not uncommon for a person who was invited to dinner on a particular day, Wednesday for instance, to begin reckoning "Monday—Tuesday—Wednesday—No; I cannot come to you on Wednesday, for that is my fever-day."—The two gentlemen who had visited Mr. Birkbeck agreed in stating, what has often been denied, that he has a well of excellent water.

On the whole, I am disposed to think that Mr. Birkbeck's sanguine anticipations have been grievously disappointed, and would have been proved by the result to have been extravagant, independently of recent changes in the circumstances of the country. At the same time, I have no doubt that even his present views of his situation and prospects, moderated as they must be by his past experience, embrace advantages which in *his* estimate far outweigh the privations and sacrifices attending his removal hither, and lead him still to congratulate himself warmly on his change of country. And, indeed, in possession of all the substantial comforts of physical life: removed beyond the sphere of those invidious comparisons which would render him sensible to artificial wants; exempt from present anxieties, and with a reasonable prospect of leaving every member of his family in-

dependent and prosperous, his situation, in a worldly point of view, is a very comfortable one. I am inclined however to think, that independently of his ambition to found a colony, and his apparent anxiety while on the move to get as far as possible from his native country—an anxiety for which true English feeling finds it difficult to account—he might have invested his property in some of the Atlantic States, with as much or more advantage to at least one or two generations of his family, and with a far less sacrifice of present comfort. Should his family, however, retain any large quantity of land, a growing density of population in the western country, and even in Illinois, notwithstanding its present unhealthiness, may render it a source of wealth in future years.

In the ordinary course of things, without a European market, agricultural profits in this country must be extremely small; among other reasons, because so large a *proportion* of the population, compared with most other countries, will be land proprietors, and so small a proportion dependent on others for their agricultural produce; and because the great fertility of the soil will leave an unusually large supply, after maintaining the labourers employed in its cultivation. It appears to me that the natural tendency of this state of things among an industrious and enterprising people, is to encourage domestic manufactures; I mean manufactures really domestic—made in the family—the produce of that labour which higher agricultural profits would retain in the field, but which there appears to be no inducement to employ in the cultivation of produce which will sell for little or nothing when raised. This is a species of manufacture in a great measure independent for its prosperity on governments or tariffs; for it is of little importance to the small farmer, that foreign

manufactures are tolerably low, if his produce will neither command *them*, nor money to buy them. He can obtain his clothing in exchange for his leisure hours; but then it must be by employing those hours in actually *making* his clothing, and not through the intervention of agricultural produce. I am surprised to find to how great an extent this species of manufactures is carried, and how rapidly the events of the last two years have increased it. In some parts of the state of New-York, I was told the little farmers could not make a living without it. In Pennsylvania, it is perhaps still more general; some of the lower descriptions of East India goods having almost entirely given place to a domestic substitute actually made in the family; and the importations of Irish linens having been most seriously checked by the greatly increased cultivation and manufacture of flax in the immediate vicinity of Philadelphia. In Virginia and North Carolina, I had opportunities of seeing these domestic manufactures as I passed in the stage: and on my horseback route it was a constant source of surprise—to *you* I may add, without danger of being suspected to be a Radical, and of gratification; for this combination of agriculture and manufacture in the same family appears to me to form a state of society of all others the best adapted to produce a happy, independent, and domestic population. If I mistake not, America will exhibit this combination in a greater degree than any nation with which I am acquainted, unless the permanent removal of our corn laws should give a new stimulus to her agricultural labour; and even then, the immensity of her fertile territory might enable her to supply our wants without checking her in any material degree in the career I have anticipated for her.—But I did not intend to enter on these speculations. I have sometimes wished

you could see what a pretty family picture a mother and two daughters make ; the mother spinning, and keeping a daughter on each side most actively occupied in earding for her. —In the hope that this picture will play around your imagination, and lead you to forget how dry a letter you have been reading, I will conclude for the present, especially as I am arriving at the end of my paper. I intend, if I have time, that another letter shall accompany this.

Norfolk, (Virginia,) Dec. 13, 1820.

The little digression into which I was insensibly led in my letter of yesterday, prevented me from completing my remarks on Mr. Birkbeck. I have already mentioned some of my reasons for supposing that, in the ordinary course of things, agricultural profits will be generally low in this country. Nor am I aware of any peculiarities in Mr. Birkbeck's situation which would form an exception in his favour in this particular. It must not be forgotten, that while the imminent danger of flour turning sour at New Orleans, his principal market, is to be set against the advantages he may possess over the *farmers* in the Atlantic States ; in his competition with the *graziers* of Ohio, his greater distance from the Atlantic cities may more than counterbalance the benefit of a readier access to extensive prairies. At present I am told, that the expense of conveying flour from Illinois, and selling it at New Orleans, would leave little or nothing for the grower of the wheat ; and I have been assured, on the authority of several persons who have passed through Kentucky and Ohio this autumn, that in many cases the farmers would not cut their wheat, but turned their cattle into it ; and that in others, the tenants would hardly accept of the landlord's moiety of the produce which they had stipulated to give him for rent.

Mr. Mellish, the traveller and ge-

ographer, whom I frequently saw in Philadelphia, showed me a letter from Mr. Birkbeck, in which he says ; "There is an error of some importance in my Letters ; and I wish that a correction of it could accompany the publication. In my estimate of the expenses of cultivating these prairies, I have not made sufficient allowance of *time* for the innumerable delays which attend a new establishment in a new country. I would now add to the debtor side *a year of preparation*, which will of course make a material deduction from the profits at the commencement of the undertaking."

On the whole, I am disposed to believe that experience will suggest to Mr. Birkbeck some mode of making money, though far more slowly than he expected ; and I think the general estimate of the merits of his situation, by the natural reaction of his exaggerated statements, is at present a little *below* the truth.

I should not be surprised if a new and extensive market were gradually opened to the western farmers among a population employed or created by *manufacturing establishments* beyond the mountains. Wool may be raised on the spot with tolerable facility ; and I have already mentioned the low rate of freight at which, in Ohio, they can obtain cotton from Louisiana and Mississippi in exchange for wheat, which will scarcely grow at all in the southern countries.

As the Waltham factory, near Boston, can sustain itself so well against foreign competition, I do not know why cotton mills should not flourish in Ohio, where mill seats are numerous and excellent, provisions low, labour moderate, and the protection contemplated by the duty on foreign articles increased by distance from the coast. Hitherto capital has been wanted, commerce and land-speculations absorbing all that could be begged or borrowed ; but the India trade

is at present discouraging, the land mania has partly subsided, and money is readily to be had on good security at five per cent.

From what I hear of Ohio, I know of no place where a young, enterprising, skilful cotton-spinner, with from 5000*l.* to 15,000*l.* capital, fond of farming, and exempt from those delicate sensibilities which would make his heart yearn towards the land of his nativity, would pass his time more to his mind, or be in a fairer way of realizing a large fortune. To the mere farmer or agriculturist also, I should consider it an inviting State. I was told by the late governor of Ohio—one of the earliest settlers in that State, and for many years one of its representatives in Congress, a very active, intelligent man, with whom I have already made you acquainted—that unimproved land is to be had at 1½ to 2 dollars per acre, for good quality; improved with buildings, and pretty good, 6 dollars: and 20 to 30 dollars for the best in the country. He considers that farming capital, well managed by a practical hard-working farmer, assisted by his family, produces six to nine per cent. at the low prices of 12½ cents for Indian corn, and 25 cents for wheat, and fifteen to twenty per cent. at 25 cents for Indian corn, and 50 cents for wheat. I should imagine this was too high a return to calculate upon where labourers were to be hired, and the capital large; but he seemed to say it was not, and added, that grazing would pay much better interest, the cattle being sold to drovers who come for them. In the remote forests of the Mississippi, I met drovers from Philadelphia, with herds of cattle which they had purchased from the Indians 1000 or 1200 miles from their destined markets.

I asked a very respectable and intelligent resident in Ohio, how he would recommend an Englishman, coming to settle in that State as

a farmer, to employ his 5000*l.* supposing that to be his capital. He said he would purchase a farm and stock with 500*l.* leave 2000*l.* in government or bank securities bearing interest to bring in a certain income, and the remaining 2500*l.*, he would invest judiciously in land to be left to improve in value as a speculation. On this last, he would venture to underwrite a profit of 100 per cent. in ten years, asking no other premium than the excess above 100 per cent. Many bargains are now daily offering. He said, if a person vested 1000*l.* in a farm and stock, and in making his house comfortable, 2000*l.* in government securities, yielding six per cent. interest, and 2000*l.* in land to lie idle, improving in value; the six per cent. which he might safely calculate on making from his farm, besides maintaining his family on its produce, added to the six per cent. for his 2000*l.* in money securities—together 180*l.*—would enable him to keep a carriage and two horses and three servants, and to enjoy many of the comforts of life. This, too, I consider highly coloured, after making every allowance for the difference between his estimate of comforts and ours. His would probably exclude wine, and tea, and coffee; or at least his coffee would probably be pale enough when every pound cost one or two bushels of wheat. English ideas also as to clothes, even on a peace-establishment in the western wilds, and still more as to education, would probably differ widely from those of my informant. The expense of a good boarding school or “seminary” for boys or girls, (in this country they have as few schools as shops, except Sunday-schools, though as many seminaries and academies as stores,) is 35*l.* per annum, near Chillicothe. He has some of his family at school on these terms; and I think he said that at the female “seminary” Latin was taught, if desired. In dress and

manner he is of about the same "grade," as the Americans would say, as a respectable Yorkshire farmer, possessing an estate of 8000*l.* or 12,000*l.*, and lives, I should imagine, somewhat in the same style, with a table perhaps more profusely spread with domestic produce,—such as beef, mutton, venison, turkeys, game, and fruit,—and more restricted in foreign wine and colonial luxuries. He spoke of going over to England to bring two or three hundred people with him to Ohio, where "he would make them so happy;" but his family attachments bind him to home. Such men as the overlooker of your mill, or others equally steady and experienced, but more acute, would prosper well in Ohio under his auspices. They would be growing rich, while the *poor* settler on land would be only comfortable and independent; a condition, however, by no means to be despised, especially when capable of suggesting such poetical ideas as the following:—

'Tis I can delve and plough, love,
And you can spin and sew;
And we'll settle on the banks
Of the pleasant Ohio.

(*To be concluded.*)

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for January, (p. 12,) has proposed for solution the following query: "Is it consistent with the spirit of Christianity for persons in the present day to draw lots, in any case, in order to settle a doubtful or disputed point?" The arguments which your correspondent mentions, as usually urged in favour of this mode of decision, are,—First, that it rests on the authority of Scripture, both under the Old and the New Testament dispensations; and secondly, that in cases of a minute nature, such as the disposal of a slight article of property, the practice is often convenient, and is, at all events, too indif-

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ferent to be the subject of either censure or approbation.—To these arguments he replies,—First, that the Scripture precedents for drawing lots are not applicable to the present times; Secondly, that the practice is not of an indifferent nature, since it is either an appeal to Providence or to mere chance; and, Thirdly, that it may afford encouragement to the injurious and immoral system of lotteries and games of hazard.

I quite concur with your correspondent in his first argument, that the precedents of drawing lots, mentioned in Scripture, are not applicable to the present times. Those who maintain that they are, would confine the drawing of lots to occasions of some moment or difficulty, considering it as an act of profaneness to use this mode of decision on trifling questions. Others argue, on the contrary, that drawing lots is allowable in trifles, but not in cases of importance. The points, therefore, to be settled, are,—First, is the practice *ever* lawful? and, secondly, if lawful at all, in what cases is it so?

1. *Is the practice ever lawful?*

Now, it certainly *was* lawful in the Scriptural instances alluded to by your correspondent; and we are expressly told as a general truth, that "the lot is cast into the lap, but the disposing thereof is of the Lord." In the instances in question, it was a solemn religious act, a direct appeal to the Almighty. But to make it lawful in *this* sense in *modern times*, it must be shown that God has continued to authorize us to expect his immediate and visible interference, whenever we may think proper to appeal to it; which would amount to a standing miracle and continued revelation, and is no where countenanced by the authority of Scripture. I conclude, therefore, that casting lots in the present day, *as a religious act*, is wholly unwarranted and presumptuous.

Still, it may possibly be lawful

X

in a lower view: it may be lawful, for instance, as a convenient mode of decision in dubious cases, without being intended as an immediate appeal to Heaven. Its having been used on certain occasions by Divine appointment for a higher purpose, does not prove that it is unlawful to use it for a lower. An act indifferent in itself may be connected with certain associations, or not, as the case may happen. Some forms and customs in our own church, for example, may be either decent and devout, or superstitious and injurious, according as they happen to be employed by a Protestant or a Papist; that is, according to the intention of using them, and the associations connected with them.

But your correspondent says, that drawing lots is not an action of this indifferent nature; for that it is either a direct appeal to God, or an appeal to the fabled deity called Chance. I agree with him, for the reasons just mentioned, that if it be a direct appeal to God, it is wholly unauthorized in modern times. But I do not admit, that the case comes strictly to this alternative. I know of no such being as "*Fors Fortuna*." There are certain laws of matter and motion appointed by the Almighty: in recognising these, we are never to forget his supreme agency; yet it is obvious that it would, in numerous instances, be unwise and almost profane, to speak of Him as exercising a direct interference. I think that, in the case of drawing lots, this remark strongly applies. We are not to resolve the issue of drawing lots into the immediate and visible decision of Divine Providence; nor yet are we to impute it to necessity or chance. It is the effect of certain laws and operations quite regular and consistent, and by which both the contending parties agree to be bound, neither of them having any greater foresight of the result than the other. If both are willing for mutual con-

venience to abide by this test, there seems to be nothing abstractedly unlawful in their determination. Whether it is, generally speaking, a wise or prudent method of resolving doubts, is quite another question. Many things are abstractedly "lawful," which for many reasons are not "expedient."

2. Supposing it then to be admitted, that drawing lots may, in certain cases, be lawful; the question is, to what kind of cases does the permission apply?

Is it lawful, in the first place, to resort to this mode of determining differences in cases of importance? Those who think that it is, argue upon the ground of its being a direct appeal to the Almighty; but if, as has been endeavoured to be proved, such an appeal is no longer warranted, the argument cannot rest upon this basis. The question then comes to this: "Are the lower grounds, on which a decision by lot may be defended, admissible in cases of great moment?" I think unquestionably *not*; because God has given us better and safer guides, and more rational modes of decision. In those important questions, for example, in which the determination by lot has been resorted to in some religious societies, the points in dispute would have been far more rationally and scripturally settled by vote, or ballot, or arbitration; or, what is yet better still, by the force of patient and candid argument, and mutual concession. As a proof how much may be done towards the settlement of differences, even in cases of great difficulty, by a forbearing and liberal spirit, I might mention the very honourable fact, that the Committee of the British and Foreign Bible Society—composed as it is of a considerable number of persons of various ranks, denominations, and habits of life, and called, at every meeting, to decide upon questions capable of eliciting much opposition of sentiment—have never, in a single instance, if I am rightly informed,

found it necessary to measure their strength with each other by means of a numerical division. They have uniformly found, that mutual explanation and Christian concession have been amply sufficient to carry on the business of the Society, without the painful alternative of a ballot.

I think then I have proved, that drawing lots is not, any more than casting dice, or dissecting piacular victims, a justifiable mode of appealing directly to the decision of the Almighty; and that there is no warrant to expect that the Divine Will will be revealed by such a procedure; and that, consequently, there is no sufficient ground for the adoption of the practice in any case of importance; such as a debate in parliament, or the deliberations of a public body; or a point of faith, or morals, or duty; in all which instances our conscience and rational powers, under the guidance of Scripture, and with prayer to God, are the proper directory of conduct. But in trifling points, such as those mentioned by your correspondent, I cannot think it *absolutely unlawful or sinful* to use any fair and simple mode of settling a difference which may have the concurrence of both parties. If two brothers, for instance, see fit to draw lots for a family picture, which each wishes to obtain, but which cannot be the property of both; they merely adopt this method to prevent dispute or partiality, and are bound by the issue, not in consequence of any express appeal either to the Almighty or to chance, but by the faith of their mutual compact. I cannot see any thing unlawful in such a case, any more than if a child, asking his father which sweetmeat he was to take out of a dish, were directed to take the one that happened to be nearest him; and which might turn out to be the best or the worst in the lot.

But while I think that drawing lots, in such unimportant cases, is not un-

lawful or indefensible on this lower ground, I am far from considering it a desirable practice, and would strongly caution parents against encouraging, in their families, any of the little expedients of sortilege so common among children. Let it be laid down as a daily maxim, that every thing is to be settled upon principle, and nothing by caprice. The litigated picture above mentioned might very properly have been suffered to follow its legal destination; or the matter might have been referred to the arbitration of a common friend, who should be empowered to decide, after weighing the arguments in favour of each party. In a family, children should be taught to view the decision of a parent as a perfectly satisfactory mode of adjudication, from a full conviction, grounded on constant experience, that the paternal allotment is uniformly founded on wise and equitable principles. This implicit confidence is one of the greatest sources of peace and order, and contentment in a family; and wo to the parent who disturbs it by any decision of an unjust or partial character! A child should feel perfectly confident, even where his allotment happens to be the least enviable, that his parent was guided by wise reasons of right, or seniority, or qualification, or some other just principle which, on the next occasion, would probably restore the balance, and make the good of one the good of all.

I quite concur with your correspondent in his third argument, that every practice should be discouraged which appears to countenance the principle of raffles, lotteries, and games of hazard; and though I think some considerable distinctions exist between the two cases, I will not weaken the force of his precaution by any qualifying remarks. I would only observe, on a general view of the subject, that in all questions of this nature, the particulars of each individual case must determine its merits; for

what, under certain circumstances, may be innocent and allowable, under others may be fraught with injurious consequences. A watchful guardian of children or young persons will learn, by experience, exactly where to interpose to correct the evil tendency of any particular practice; but will be cautious of multiplying obstacles, and discovering dangers, where, but for an ill-judged officiousness, no danger might have existed. W.

To the Editor of the Christian Observer.

I WILLINGLY agree with your correspondent *ΠΙΣΙΣ*, in your Number for January, that the Scriptures furnish no sanction to those modern Christians who use the casting of lots as a *religious act*. I remember to have heard, not long ago, of a case of this kind which occurred among the Independent Dissenters. A friend of mine in the country was present at the meeting of a Tract Committee, where the minister presided, and, feeling it his duty to object to one of the proposed resolutions, a considerable discussion took place: the minister warmly supported the resolution, and, probably perceiving that it might be lost if put to the vote, urged the propriety of a solemn appeal to God by the lot. My friend in vain protested against the idea of expecting any direct interposition of the Supreme Being, and renewed the protest even after the decision had been made in his own favour.

According to the best judgment which I am able to form upon this subject, the use of the lot is to be regarded solely as *one* of those *various means* which the Divine Being has been pleased to employ, on different occasions, for specific and determinate objects, and which were constituted *religious acts*, only as *connected with those objects*; being otherwise left on the same footing which they had previously

occupied. Thus, wherever the use of the lot was commanded or sanctioned by Divine authority under the Old dispensation, and also as it regards the election of Matthias under the New, we are bound to consider the decision as indicative of the Divine appointment; but, in all other cases, such a belief, founded upon the result of the lot, would be totally unjustifiable. The case of *dreams* referred to by your correspondent, appears perfectly analogous: whenever they have been employed to convey the mind and will of Jehovah, the *direct interposition* of the Almighty has been clearly and distinctly made known.

No one can be farther than myself from countenancing an idea of the existence of *chance*. The Christian is assured that Jehovah is the Supreme Ruler of the universe: he knows that all things, even those which may appear the most trivial and contradictory, are ordered after the counsel of *his will*. This doctrine he cherishes as an unfailing source of joy and consolation, though he often feels that the contemplation of it is too wonderful for him. There are times when unaided reason would proudly fathom its depths; but he remembers that "man cannot by searching find out God:" he bows in submissive silence, believing that what he knows but "in part" now, shall hereafter be clearly revealed.

If the view which I take of this subject be correct, it will follow that the use of the lot in determining any point is in no higher sense an *appeal to God* than the casual reference of it to a by-stander—as if, for example, I should be hesitating which of two walks or rides to take, and, for want of any sufficient reason to influence my decision, were to leave the selection to a friend unacquainted with either.

If the casting of the lot be considered *in itself* a religious act,

why should not dancing, the setting up of a pillar, the washing of hands, the slaying of a lamb, the eating of bread, with various other circumstances recorded in Scripture, be deemed religious acts also?—Surely it must be evident that the solemnity consists solely in the Divine purposes of their application; and that, if the acts themselves be connected with other objects, they must be judged of by the *merits of those objects* alone.

If I object to the modern use of dancing, it is not, on the one hand, that dancing is represented in the Scriptures as having formed a part of the religious worship of the Jews; nor, on the other, that there is any thing criminal in the act of dancing; but because, in the exercise of Christian judgment, I believe the practice, under its existing circumstances, greatly tends to dissipate the mind, and to destroy those pure and holy affections which it is our bounden duty to cultivate and cherish. Upon this principle, so far as the *use of the lot* may bear with *injurious* effect upon the *morals or piety* of mankind, it cannot be too *strongly reprobated*. But here, as in a multitude of other cases, I feel anxious that the question should be fairly met, and that acts which are criminal only in their *abuse or misapplication*, should not be confounded with such as are *positively forbidden*: I use this term, because, if the lot be, as your correspondent argues, “a solemn appeal” to God, the use of

it in “a matter light and insignificant,” is a virtual breach of the Third Commandment.

Much injury has, I fear, been done to the cause of religion by the zealous attempts of her friends to support unimportant, and, perhaps, untenable, positions. The exposition of their failure has often been held up by her enemies as a boasted proof of the general weakness of her cause; but “her foundations are upon the holy hills,” and those bulwarks which are raised upon the basis of Prophets and Apostles, Jesus Christ himself being the chief corner-stone, shall abide for ever.

How judicious, and how forcible, are the addresses of St. Paul to the Christian converts at Corinth! how admirably adapted to silence those who obstinately refused to be convinced! And who can read the history of our Saviour’s life without being charmed by the wisdom with which He ever spake? His enemies could gain no advantage over Him, and every attempt to entangle Him ended in their own confusion.

It is a subject for congratulation to the Christian world, that many writers of our own day have evinced great solicitude to tread in the same path. Their works will remain monuments of successful attempts to exhibit truth in its native energy, and will continue to advance the cause of that pure and undefiled religion which shall eventually triumph over all the opposition of its enemies.

E. P. S.

Review of New Publications.

The Pirate, by the Author of “Waverley, Kenilworth, &c.”
In 3 vols. small 8vo. Edinburgh.
1822.

WHY does not the Christian Observer review the Waverley Novels? has been so often repeated, that we think it time at length to attend to

the inquiry. Our protracted silence will have shown that we are not very vehement admirers either of novels or novel reading; and, as Christian observers, we do not hold ourselves obliged very frequently to notice works like the present. There are, however, cogent reasons for at length adverting to the

subject. The Waverley Novels already amount to no less than thirty-nine volumes: their multifarious contents, good, bad, and indifferent, are eagerly swallowed (for novel readers do not wait to masticate, much less digest, their repast) by innumerable readers in every corner of the empire: the book shops are crowded with candidates for the first reeking copies the moment a new tale is announced; long before which auspicious event, from the wholesale vender to the itinerant bookstall, the wary bibliopole placards his window and counter with the intelligence: edition after edition is bespoke before it can be printed; the humblest circulating library must have its duplicate and triplicate copies; the parlour, the drawing-room, and it is well if not the kitchen and servants' hall and nursery also, become possessed of this indispensable piece of furniture: the young and old, the gay and the grave, all sit down with avidity to the perusal; and more time and energy are perhaps employed in settling who among so many anxious expectants shall first have the precious volume, than would almost suffice for reading it; the lady's maid and footman quarrel for the prior claim to purloin a sight of the parlour copy; while the very cook and her scullion expedite their operations to have a snug hour for the borrowed treasure from the circulating library. Go where you will, a Waverley Novel peeps forth; you find it on the breakfast table, and under the pillow; concealed in the desk of the clerk, and the till of the shopman; in the sleeve of the gownsmen, and the pocket of the squire; on the barouche-box, and in the sword-case; by day-light, by lamp-light, by moon-light, by rush-light; ay, even among the Creek Indians has been seen a volume of these far-famed tales beguiling the tedious hours of the daughter of an Alabama planter, as she sat down with her coffee-pot by the evening fire-

side in the recesses of an American forest.

Scandit eodem quo dominus; neque
Decedit æratâ triremi, et
Post equitem sedit.

Works thus numerous and popular—and which, both from these circumstances, and from the high degree of talent that pervades them, must have no inconsiderable effect upon the public taste and sentiments—undoubtedly claim some attention in a miscellany like ours; nor shall we shrink from putting our readers in full possession of our sentiments upon them.

There are, also, other reasons which have determined us to enter on the present subject; not the least of which is, that the modified character of the Waverley Novels has gained access for them into many families in which general novel-reading had been strictly interdicted. Even *religious* families, in numerous instances, have suffered these specious works to become the means of breaking down the barrier which had been hitherto maintained between the habits of *bona fide* Christians, and the habits of worldly society; and an opening for injurious or trifling reading being once admitted, it is not easy to anticipate where the evil may stop. A single novel, if not more exceptionable than are the generality of the Waverley Tales, would scarcely have induced us to go far out of our path to notice it: we should have calculated on its dying away without producing any very considerable effects on society, and certainly without causing any material innovations in the habits of those persons to whom novel-reading was a very rare or unknown practice. But such a constant repetition of the draught, even though its composition be but partially deleterious, may be highly dangerous. The volumes in question already amount, as we have stated, to the number of our Articles of Religion; and it will be well if they do not prove "forty stripes save one" for

their readers and the public. Each stroke may be gentle, and yet the united effect of the whole severe; especially should the *act* of novel-reading, being thus frequently repeated, become a *habit*, and find its way permanently into families hitherto inaccessible to its baneful influence.

The Waverley Novels, however, must not be the whole of our theme; for they are but a part, though, for one writer, a very considerable part, of the mass of works of entertainment and imagination which now so profusely issue from the presses of England and Scotland, and which are eagerly perused by thousands and tens of thousands of our countrymen and countrywomen of all ranks, ages, and capacities. Poetry, in particular, has, of late years, made most prolific shoots: and we wish we could add with truth, that "its leaves are for the healing of the nations." To all this, we must append, as a part of our general indictment, the mass of tales, poems, dramas, and other effusions which float, "trifles light as air," over the stream of our diurnal, and weekly, and monthly literature; and all of which go into the vast aggregate of the national reading, and tend strongly to influence the public taste, sentiments, and conduct.

It seems to us a question of delicate casuistry to what extent religious families may lawfully indulge in the perusal of works of mere taste and imagination. As a general principle, it is easy to say "The less the better;" but such a sweeping denunciation, however convenient to the casuist, is not likely to convince or reform those who require conviction or reformation; nor is it, in fact, altogether well-founded. The imagination is not necessarily an enemy; like other faculties of the mind indeed, it is depraved by the Fall; but, like them also, it may be employed, under the guidance of the Holy Spirit, for the most valuable pur-

poses. The perversion is not in the faculty, but in its application; and the object of a Christian should be, not to extirpate it, but wisely to control its unlawful tendencies, and to dispose it to virtuous and heavenly objects. To abandon it to the service of "the world, the flesh, and the devil," is both unnecessary and most inexpedient. It ought rather to be rescued from this degradation, and employed, as the sacred writers and our Blessed Lord himself employed it in their figures, and parables, and apologues, and allegories, for the glory of God and the good of man. To this we might add, that its occasional exercise furnishes a powerful relief to the man of business or study; and may even be of use, in some cases, to the clergy themselves; at least to those of them whose leaden pinions require such an aid, or whose soporific habits of thought and language might be sublimed, to the great satisfaction of their auditories, by the due use of this valuable, though often dangerous, faculty.

But the subject strikes us in another aspect. We live in a somewhat unkindly climate: a large portion also of our population are cooped up in towns and cities; we are proverbially subject to rains and fogs and chills, to dark days and long evenings; and the habits of the people, concurring with these natural causes, render in-door occupations and amusements essential to British ideas of comfort. Every parent who wishes to discourage in his children the inordinate love of visiting, gossiping, and pleasure-taking, and at the same time not to allow the domestic fireside to become the scene of listlessness, indolence, or inanity, perhaps of fretfulness or quarrelling, must feel the great importance of *light* (we do not say *trifling*) reading as one of the best resources for his purpose. Young persons cannot be every moment employed either in their studies or in active

recreations, or in devotional exercises: it is desirable also on many accounts to promote among them a taste for reading, which cannot be altogether done by means of treatises of dry and abstract argument. Here then is a fair opening for books of an innocent and amusing character; such as voyages, travels, the lighter arts and sciences, poetry, and many of the papers in periodical and other publications. The chief, though by no means the only danger, is in the admission of works purely of imagination. As for doubtful sentiments, injudicious expressions, and exceptionable facts and allusions, it is hard to say how they can be wholly excluded, even where works of fiction are most strictly shut out. There are comparatively few books of light reading, even of a useful kind, in which a prudent Christian parent may not detect passages which he could wish altered or omitted. The most moral writers, unless they are sincere Christians, are apt to introduce unscriptural principles and motives; and even sincere Christians are not always men of good taste, and enlightened judgment, or conscious of what will bear reading, word for word, in a family circle. In all these cases, the best safeguard is the *viva voce* comment of a judicious parent or friend; and where this can be had, many a work may be read with advantage, which, if studied in silence and solitude, would have been highly dangerous to a youthful mind.

It is clear, then, that works of imagination cannot be condemned at once and in the gross, simply on account of there being a supposed impropriety in exercising the particular faculty of mind to which they appeal; for the imagination, as we have seen, is not necessarily a vehicle of evil, and may even be made a vehicle of good. It is equally clear also, that an occasional occurrence of wrong sentiments or other partial deformities, in works

of imagination, cannot be fairly visited with a total banishment of this branch of literature, without applying the same rule to many other classes of works, including a very large proportion of those which are among the very best for the family fireside. One chief class of works of imagination, namely poetry, is found, even by religious parents, to be not only a valuable literary amusement for young persons, but an excellent vehicle for instruction and the promotion of right feelings; provided (as it must be also in the case of works *not* of imagination) a due exercise of piety and judgment is made in the selection. There is then, in fact, nothing, strictly speaking, in works of imagination, which is *malum per se*; and yet, as our readers will discover in the course of our remarks, we perceive so much that is exceptionable in the general, and almost inevitable, accompaniments of such works, that we should be inclined to lean more towards the extreme, for an extreme it would certainly be, of total prohibition than of unlimited indulgence.

In order to make the necessary distinctions which belong to the subject, and to lay our ideas before our readers in some degree of order, we shall venture to classify works of imagination under three heads:—

First, Those which are written with an obviously *bad* intention.

Secondly, Those which are written with no definite intention at all, except fame or profit to the author, and amusement to the reader.

Thirdly, Those which are written with a positively good intention.

Of those which come fairly under the first of these classes we shall say very little; since it cannot be necessary, we should hope, to warn any person who can read so grave a page as ours, that *such* works are wholly and peremptorily inadmissible. They will not bear a question: they are clearly contra-

band; they ought not to be written; they ought not to be sold; they ought not to be read. Of this class are some of the productions, especially among the later ones, of Lord Byron. The most unbounded Christian charity cannot give the authors of such works as those to which we allude, credit for a single right feeling or good motive in obtruding them on the world. The publications themselves may evince more or less of genius in their composition; they may be patrician or plebeian; they may be poetical or prosaic; they may be concocted in the regions of Castalia and Hippocrene, or in the purlieus of Grub-street or the Fleet-ditch; they may issue from the loyal press of Mr. Murray, or the radical press of Mr. Hone; they may be "got up" for rose-wood tables and velvet sofas, or for tap-rooms and ale-house benches; but, whatever their extrinsic circumstances, their mischievous character is so palpable that they cannot for a moment be tolerated by any man who is worthy of the name of a Christian, and therefore surely need not form the subject of discussion or animadversion in the pages of the Christian Observer.

The second class, and that which will engross the greater part of our intended remarks, consists of works of imagination, (chiefly works of fictitious narrative,) written without any positive intention of mischief, and with as little serious intention of doing good; and of which the object is to assist the purse or the literary reputation of the author, and to amuse and interest the reader. In this class we place the Waverley Novels. We cheerfully acquit the writer of any bad intention; we even acknowledge, with pleasure, that he has on many occasions done willing homage to virtue; and, if we except the offensive oaths and profane exclamations which are sometimes found in the mouths of the personages whom he has created, his

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pages are generally characterized by a decorum which forms a pleasing contrast to the licentious and inflammatory representations of too many of his brother novelists, Richardson himself not excepted. To admit his gigantic powers would be superfluous; we take these for granted; it is of moral qualities only that we are now speaking. And as we have frankly allowed that the author has no serious wish to do mischief, we think he cannot refuse to admit, in return, that he has as little decided aim to effect any moral good. He evidently loves writing; he seems not averse to fame; and probably has no objection to pecuniary remuneration: and all these three points appear to be united in his present scheme of authorship. He doubtless further wishes his works to stand well with the respectable part of the public; and as a moral man himself, he could have no desire, to supplant good morals in others. Still, we should judge, that positive *utility* is quite a secondary object with him: where it falls in with the agreeable, so far all is well; but farther than this probably does not appear to him necessary. Something of this kind we can conceive to be the fair balance between the author and his conscience; and we are willing to argue the case on this temperate and not unreasonable supposition.

We shall not scruple, then, to say, that it is with feelings of very considerable regret that we witness the prodigal expenditure of time, and genius, and "talents," (we use the word in its theological as well as literary acceptation,) which occurs in the volumes of the author of Waverley. We cannot but think that such splendid powers of imagination and intellect were bestowed by Providence for far higher purposes than novel writing: we cannot but fear that thirty-nine volumes of mere tales, without any good or useful object in view, will form a sorry item in the final ac-

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count of a human being thus gifted, and responsible for the application of his time, his faculties, and his opportunities of glorifying God, and benefiting mankind. Perhaps, indeed, this sort of language may furnish a good subject for the playful ridicule with which the author is accustomed to visit the Puritanical and Presbyterian offences of former days. We believe, however, that not only the public, but the author himself, would be little disposed to treat with levity, and as mere cant, such terms and ideas as "moral responsibility;" a "state of probation;" and "rendering an account to God at the day of judgment, for every idle word as well as vicious deed;" and we will not deny that thoughts of this nature involuntarily force themselves on our minds as often as we witness men of extraordinary powers wasting their energies year after year in worthless pursuits, "which cannot profit, for they are vain." We would not willingly be fastidious or uncharitable; we would not dry up the fountains of elegant literature, or lay a rude embargo on the lighter productions of taste and imagination; we would not make religion to consist in an austere renunciation of innocent recreations, or restrict either authors or their readers to the graver departments of divinity and philosophy; but we must ever contend for that great Christian principle, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." Rigid as this principle may at first sight appear, it is not so in reality; for the glory of God may be as certainly, though not as directly or obviously, consulted in a *due* indulgence in any proper recreation, useful for the refection of the mind, as in the gravest pursuits of business or charity. But in all these things there is a line of boundary and demarcation not easy to be formally defined, but which a conscientious Christian will readily ascertain in his own case in prac-

tice, and which he will be anxious not to transgress, or even to approach. It is not for us to judge between any individual and his conscience; or between his conscience and his Maker; but we may be permitted to lament, that the vast powers expended on the voluminous productions which have called forth these remarks, were not devoted to some object of less dubious benefit to the world, and which, on a death-bed, might perhaps have given greater satisfaction in the retrospect to the unknown author himself.

But it is not with the writer, but with his works, and their effects on the public, that we are chiefly concerned. Our object in the following pages is to show the tendency of the taste, at present so prevalent, for trifling reading, particularly in the article of fictitious narrative. We have not chosen the tales of the author of Waverley as our immediate subject, on account of their being among the worst species of novels, but precisely because of mere novels they are among the best: they are less inflammatory, less morbid, and far more manly and intellectual than most of their fellow-culprits. Indeed, by many thorough novel-readers, they are considered somewhat tame; the very complaint is made against them which the French have so long urged against Miss Edgeworth, that her works want "*sentiment*;" in short, that they are destitute of the voluptuousness which most readers look for in a novel. All this is so much in their favour, that in selecting them as our "point d'appui," we are giving every advantage to the panegyrist of novel-reading, and taking the ground least favourable to our own argument. We think, however, we shall be able to show, that the general tendency of a habit of novel-reading, even were no individual novel more exceptionable than one of the Waverley Tales, is to a high degree inexpedient and injurious.—We

select "*The Pirate*," not because it is the best or the worst, either in a moral or a literary point of view, of the works of this celebrated author, but because it happens to be the last. As a work of genius, it stands much lower than many of the former productions from his pen, though still sufficiently high to challenge no mean intellectual suffrage: in its moral aspect, it may be about on a par with them; though in one respect, it is above several of them, as it exhibits a much smaller, though unhappily still ample, portion of irreverence for the words and sentiments of the sacred Scriptures.

To compromise matters with our younger readers, we shall now give an outline of the tale, with a few extracts, upon condition that, in return, they shall condescend to peruse the general reflections upon the subject, which we propose to subjoin.*

The scene of the novel before us is laid in the island of Thule, called the Mainland of Shetland, or Zetland: towards the conclusion of the tale, it changes to Kirkwall, the capital of the Orkney islands. On Sumburgh Head, the south-east promontory of the Mainland, stood a ruined mansion, called Jarlshof, which had been in ancient days the residence of a Norwegian Earl of Orkney, and now belonged to the Udaller, or Fowd, of Burgh Westra, Magnus Troil, a descendant from the Norse lords of these isles. The Udaller himself resided at Burgh Westra, about twenty miles from Jarlshof, in a more sheltered and productive part of the island, and leased the stormy mansion of Sumburgh Head to Mr. Basil Mertoun, a gentleman who had lately arrived in the island. Basil Mertoun is so morose, taciturn, and misanthropical, that

even his son Mordaunt Mertoun is unacquainted with his history, and is scarcely ever permitted to enter into conversation with him. Mordaunt Mertoun is of course as handsome, generous, and brave, as the writer can make him: and as the society of his father's old house-keeper is not particularly to his taste, he takes the opportunity, during Mr. Mertoun's periodical fits of silence and abstraction, called his "dark hour," to visit Burgh Westra, where he is a general favourite from the lowest of the islanders, to the rich, hospitable, open-hearted Udaller, and his engaging daughters, Minna and Brenda, whose characters and occupations are thus described:—

"Their mother had been dead for many years, and they were now two beautiful girls; the eldest only eighteen, which might be a year or two younger than Mordaunt Mertoun; the second about seventeen. They were the joy of their father's heart, and the light of his old eyes; and although indulged to a degree which might have endangered his comfort and their own, they repaid his affection with a love into which even blind indulgence had not introduced slight regard or feminine caprice. The difference of their tempers and of their complexions was singularly striking, although combined, as is usual, with a certain degree of family resemblance.

"The mother of these maidens had been a Scottish lady from the Highlands of Sutherland, the orphan of a noble chief, who, driven from his own country during the feuds of the seventeenth century, had found shelter in those peaceful islands, which, amidst poverty and seclusion, were thus far happy, that they remained unvexed by discord, and unstained by civil broil. The father (his name was Saint Clair) pined for his native glen, his feudal tower, his clansmen, and his fallen authority, and died not long after his arrival in Zetland. The beauty of his orphan daughter, despite her Scottish lineage, melted the stout heart of Magnus Troil. He sued and was listened to, and she became his bride; but dying in the fifth year of their union, left him to

* In abridging this work, we have partially availed ourselves of an abstract given in a contemporary publication.

mourn his brief period of domestic happiness.

"From her mother, Minna inherited the stately form and dark eyes, the raven locks and finely-pencilled brows, which showed she was, on one side at least, a stranger to the blood of Thule. Her cheek,

'O call it fair, not pale,'

was so slightly and delicately tinged with the rose, that many thought the lily had an undue proportion in her complexion. But in that predominance of the paler flower, there was nothing sickly or languid: it was the true natural complexion of health, and corresponded in a peculiar degree with features which seemed calculated to express a contemplative and high-minded character. When Minna Troil heard a tale of woe or of injustice, it was then her blood rushed to her cheeks, and showed plainly how warm it beat, notwithstanding the generally serious, composed, and retiring disposition, which her countenance and demeanour seemed to exhibit. If strangers sometimes conceived that these fine features were clouded by melancholy, for which her age and situation could scarce have given occasion, they were soon satisfied, upon further acquaintance, that the placid, mild quietude of her disposition, and the mental energy of a character which was but little interested in ordinary and trivial occurrences, was the real cause of her gravity; and most men, when they knew that her melancholy had no ground in real sorrow, and was only the aspiration of a soul bent on more important objects than those by which she was surrounded, might have wished her whatever could add to her happiness, but could scarce have desired that, graceful as she was in her natural and unaffected seriousness, she should change that deportment for one more gay. In short, notwithstanding our wish to have avoided that hackneyed simile of an angel, we cannot avoid saying there was something in the serious beauty of her aspect, in the measured, yet graceful, ease of her motions, in the music of her voice, and the serene purity of her eye, that seemed as if Minna Troil belonged naturally to some higher and better sphere, and was only the chance visitant of a world that was scarce worthy of her.

"The scarcely less beautiful, equally lovely, and equally innocent Brenda, was of a complexion as differing from

her sister, as they differed in character, taste, and expression. Her profuse locks were of that paly brown which receives from the passing sunbeam a tinge of gold, but darkens again when the ray has passed from it. Her eye, her mouth, the beautiful row of teeth, which, in her innocent vivacity, were frequently disclosed; the fresh, yet not too bright, glow of a healthy complexion, tinging a skin like the drifted snow, spoke her genuine Scandinavian descent. A fairy form, less tall than that of Minna, but even more finely moulded into symmetry—a careless and almost childish lightness of step—an eye that seemed to look on every object with pleasure, from a natural and serene cheerfulness of disposition, attracted even more general admiration than the charms of her sister, though perhaps that which Minna did excite, might be of a more intense as well as a more reverential character.

"The disposition of these lovely sisters were not less different than their complexions. In the kindly affections, neither could be said to excel the other, so much were they attached to their father and to each other. But the cheerfulness of Brenda mixed itself with the every-day business of life, and seemed inexhaustible in its profusion. The less buoyant spirit of her sister appeared to bring to society a contented wish to be interested and pleased with what was going forward, but was rather placidly carried along with the stream of mirth and pleasure, than disposed to aid its progress by any efforts of her own. She endured mirth, rather than enjoyed it; and the pleasures in which she most delighted, were those of a graver and more solitary cast. The knowledge which is derived from books was beyond her reach. Zetland afforded few opportunities, in those days, of studying the lessons bequeathed

'By dead men to their kind;' and Magnus Troil, such as we have described him, was not a person within whose mansion the means of such knowledge was to be acquired. But the book of nature was before Minna, that noblest of volumes, where we are ever called to wonder and to admire, even when we cannot understand. The plants of those wild regions, the shells on the shores, and the long list of feathered clans which haunt their cliffs and eyries, were as well known to Minna Troil as to the most experienced of the fowlers.

Her powers of observation were wonderful, and little interrupted by other tones of feeling. The information which she acquired by habits of patient attention, were indelibly riveted in a naturally powerful memory. She had also a high feeling for the solitary and melancholy grandeur of the scenes in which she was placed. The ocean, in all its varied forms of sublimity and terror—the tremendous cliffs that resound to the ceaseless roar of the billows—and the clang of the sea-fowl, had for Minna a charm in almost every state in which the changing seasons exhibited them. With the enthusiastic feelings proper to the romantic race from which her mother descended, the love of natural objects was to her a passion capable of not only occupying, but at times of agitating her mind. Scenes upon which her sister looked with a sense of transient awe or emotion, which vanished on her return from witnessing them, continued long to fill Minna's imagination, not only in solitude, and in the silence of the night, but in the hours of society. So that sometimes when she sat like a beautiful statue, a present member of the domestic circle, her thoughts were far absent, wandering on the wild sea shore, and amongst the yet wilder mountains of her native isles. And yet, when recalled to conversation, and mingling in it with interest, there were few to whom her friends were more indebted for enhancing its enjoyments; and, although something in her manners claimed deference (notwithstanding her early youth) as well as affection, even her gay, lovely, and amiable sister was not more generally beloved than the more retired and pensive Minna." Vol. I. pp. 42—49.

Mordaunt Mertoun, having associated from his childhood with these interesting young persons, felt the attachment of a brother for them both; and the islanders not calculating sufficiently on the aristocratical feelings of the Udaller, thought that he would be welcome to which of them he should choose in marriage, as soon as he could find time to determine which he liked best.—Our readers must now be introduced to one personage more, who acts a conspicuous part in the history; we mean Norna, surnamed of

the Fitful-head, a stormy cliff which this mysterious being had chosen for her residence.

"Her features were high and well formed, and would have been handsome but for the ravages of time, and the effects of exposure to the severe weather of her country. Age, and perhaps sorrow, had quenched, in some degree, the fire of a dark blue eye, whose hue almost approached to black, and had sprinkled snow on such part of her tresses as had escaped from under her cap, and were dishevelled by the rigour of the storm. Her upper garment, which dropped with water, was of a coarse dark-coloured stuff, called Wadmaal, then much used in the Zetland islands, as also in Iceland and Norway. But as she threw this cloak back from her shoulders, a short jacket, of dark-blue velvet, stamped with figures, became visible; and the vest, which corresponded to it, was of crimson colour, and embroidered with tarnished silver. Her girdle was plaited with silver ornaments, cut into the shape of planetary signs: her blue apron was embroidered with similar devices, and covered a petticoat of crimson cloth. Strong thick enduring shoes, of the half-dressed leather of the country, were tied with straps like those of the Roman buskins, over her scarlet stockings. She wore in her belt an ambiguous looking weapon, which might pass for a sacrificing knife or dagger, as the imagination of the spectator chose to assign to the wearer the character of a priestess or of a sorceress. In her hand she held a staff, squared on all sides, and engraved with Runic characters and figures, forming one of those portable and perpetual calendars which were used among the ancient natives of Scandinavia, and which, to a superstitious eye, might have passed for a divining rod.

"Such were the appearance, features, and attire of Norna of the Fitful-head, upon whom many of the inhabitants of the island looked with observance, many with fear, and almost all with a sort of veneration. Less pregnant circumstances of suspicion would, in any other part of Scotland, have exposed her to the investigation of those cruel inquisitors, who were then often invested with the delegated authority of the privy-council, for the purpose of persecuting, torturing, and finally consigning to the flames, those who were ac-

cused of witchcraft or sorcery. But superstitions of this nature pass through two stages ere they become entirely obsolete. Those supposed to be possessed of supernatural powers are venerated in the earlier stages of society. As religion and knowledge increase, they are first held in hatred and horror, and are finally regarded as impostors. Scotland was in the second state: the fear of witchcraft was great, and the hatred against those suspected of it intense. Zetland was as yet a little world by itself, where, among the lower and ruder classes, so much of the ancient northern superstition remained, as cherished the original veneration for those affecting supernatural knowledge and power over the elements, which made a constituent part of the ancient Scandinavian creed. At least if the natives of Thule admitted that one class of magicians performed their feats by their alliance with Satan, they devoutly believed that others dealt with spirits of a different and less odious class—the ancient dwarfs, called in Zetland, Trows or Drows, the modern fairies, and so forth.

“Among those who were supposed to be in league with disembodied spirits, this Norna, descended from, and representative of a family which had long pretended to such gifts, was so eminent, that the name assigned to her, which signifies one of those fatal sisters who weave the web of human fate, had been conferred in honour of her supernatural powers. The name by which she had been actually christened was carefully concealed by herself and her parents; for to the discovery they superstitiously annexed some fatal consequences. In those times, the doubt only occurred whether her supposed powers were acquired by lawful means. In our days, it would have been questioned whether she was an impostor, or whether her imagination was so deeply impressed with the mysteries of her supposed art, that she might be in some degree a believer in her own pretensions to supernatural knowledge. Certain it is, that she performed her part with such undoubting confidence, and such striking dignity of look and action, and evinced, at the same time, such strength of language, and such energy of purpose, that it would have been difficult for the greatest sceptic to have doubted the reality of her enthusiasm, though he might smile at the pretensions to which it gave rise.” Vol. I. pp. 118—122.

Among other predictions of this sybil, all of which fall out correctly, she foretells a storm, in which a dismasted vessel, apparently deserted by her crew, is seen drifting before the wind, and at length is dashed to pieces on the rocky coast. One man only emerges from the wreck, clinging to a spar, whose life is saved by the intrepidity of the younger Mertoun. This single survivor proves to be Captain Cleveland, a pirate, who is represented as a young man, bold, handsome, and of a pleasing address. Cleveland soon finds his way to the Udaller's family, where he obtains a firm footing, carousing with the father, and amusing the daughters with nautical adventures. Poor Mordaunt Mertoun, now begins to lose favour at Burgh Westra, in consequence of some reports spread to his disparagement by the Pirate. It had for many years been his custom to be present at an annual festival given by the Udaller, on which and all other occasions, till Cleveland came to the island, he had been the most favoured guest. The appointed day came round as usual; but he was not invited. Irritated at the slight, he caught up his gun, and rushed out of the house of Jarlshof, in a temper of mind which is described in the following extract.

“Without exactly reflecting upon the route which he pursued, Mordaunt walked briskly on through a country where neither hedge, wall, nor enclosure of any kind, interrupts the steps of the wanderer, until he reached a very solitary spot, where, embosomed among steep heathy hills, which sunk suddenly down on the verge of the water, lay one of those small fresh-water lakes which are common in the Zetland isles, whose outlets form the sources of the small brooks and rivulets by which the country is watered, and serve to drive the little mills which manufacture their grain.

“It was a mild summer day; the beams of the sun, as is not uncommon in Zetland, were moderated and shaded by a silvery haze, which filled the atmos-

phere, and, destroying the strong contrast of light and shade, gave even to noon the sober livery of the evening twilight. The little lake, not three-quarters of a mile in circuit, lay in profound quiet; its surface undimpled, save when one of the numerous water-fowl, which glided on its surface, dived for an instant under it. The depth of the water gave the whole that ceruline tint of bluish green, which occasioned its being called the *Green Loch*; and at present, it formed so perfect a mirror to the bleak hills by which it was surrounded, and which lay reflected on its bosom, that it was difficult to distinguish the water from the land; nay, in the shadowy uncertainty occasioned by the thin haze, a stranger could scarce have been sensible that a sheet of water lay before him. A scene of more complete solitude, having all its peculiarities heightened by the extreme serenity of the weather, the quiet gray composed tone of the atmosphere, and the perfect silence of the elements, could hardly be imagined. The very aquatic birds, who frequented the spot in great numbers, forbore their usual flight and screams, and floated in profound tranquillity upon the silent water.

"Without taking any determined aim—without having any determined purpose—without almost thinking what he was about, Mordaunt presented his fowling-piece, and fired across the lake. The large swan-shot dimpled its surface like a partial shower of hail: the hills took up the noise of the report, and repeated it again, and again, and again, to all their echoes: the water-fowl took to wing in eddying and confused wheel, answering the echoes with a thousand varying screams, from the deep note of the swabie or swartback, to the querulous cry of the tirrorack and kittiewake.

"Mordaunt looked for a moment on the clamorous crowd with a feeling of resentment, which he felt disposed at the moment to apply to all nature, and all her objects, animate or inanimate, however little concerned with the cause of his internal mortification.

"*'Ay, ay,'* he said, *'wheel, dive, scream, and clamour as you will, and all because you have seen a strange sight, and heard an unusual sound. There is many a one like you in this round world. But you, at least, shall learn,'* he added, as he reloaded his gun, *'that strange sights and strange sounds, ay, and strange acquaintances*

to boot, have sometimes a little shade of danger connected with them.—But why should I wreak my own vexation on these harmless sea gulls?' he subjoined after a moment's pause: 'they have nothing to do with the friends that have forgotten me.—I loved them all so well,—and to be so soon given up for the first stranger whom chance threw on the coast!'

"As he stood resting upon his gun, and abandoning his mind to the course of these unpleasant reflections, his meditations were unexpectedly interrupted by some one touching his shoulder. He look around, and saw Norna of the Fitful-head, wrapped in her dark and ample mantle. She had seen him from the brow of the hill, and had descended to the lake, through a small ravine which concealed her until she came with noiseless step so close to him, that he turned round at her touch." Vol. I. pp. 225—229.

After a severe struggle with his pride and resentment, Mordaunt is persuaded by Norna to present himself as usual at the feast of Burgh Westra; but is coldly received by Magnus Troil and his daughters, whose minds had been poisoned by the artful Cleveland. On the second day of the festival, just when the numerous guests were beginning to experience some degree of *ennui* after the fatiguing revelry of the preceding evening, an adventure occurred which is described with great spirit, and, like many other parts of the narrative, paints in lively colours the manners of these remote islanders.

"Most of the guests were using their toothpick, some were beginning to talk of what was to be done next, when, with haste in his step, and fire in his eye, Eric Scambester, a harpoon in his hand, came to announce to the company, that there was a whale on shore, or nearly so, at the throat of the voe. Then you might have seen such a joyous, boisterous, and universal bustle, as only the love of sport, so deeply implanted in our natures, can possibly inspire. A set of country squires, about to beat for the first woodcocks of the season, were a comparison as petty, in respect to the glee, as in regard to the importance of the object: the battue, upon a strong cover in Ettrick-forest, for the destruction of the foxes;

the insurrection of the sportsmen of the Lennox, when one of the duke's deer gets out from Inch-Mirran; nay, the joyous rally of the fox-chase itself, with all its blithe accompaniments of hound and horn, fall infinitely short of the animation with which the gallant sons of Thule set off to encounter the monster, whom the sea had sent for their amusement at so opportune a conjuncture.

"The multifarious stores of Burgh Westra were rummaged hastily for all sorts of arms, which could be used on such an occasion. Harpoons, swords, pikes, and halberts, fell to the lot of some; others contented themselves with hay-forks, spits, and whatever else could be found that was at once long and sharp. Thus hastily equipped, one division under the command of Captain Cleveland, hastened to man the boats which lay in the little haven, while the rest of the party hurried by land to the scene of action.

"Poor Triptolemus was interrupted in a plan, which he, too, had formed against the patience of the Zetlanders, and which was to have consisted in a lecture upon the agriculture, and the capabilities of the country, by this sudden hubbub, which put an end at once to Halcro's poetry, and to his no less formidable prose. It may be easily imagined, that he took very little interest in the sport which was so suddenly substituted for his lucubrations; and he would not even have deigned to have looked upon the active scene which was about to take place, had he not been stimulated thereunto by the exhortations of Mistress Baby. 'Pit yoursell forward, man,' said that provident person, 'pit yoursell forward—wha kens wha a blessing may light?—they say that a' men share and share equals-aquals in the creature's ulzie, and a pint o't would be worth siller, to light the cruize, in the lang dark nights that they speak of—pit yoursell forward, man—there's a graip to ye—faint heart never wan fair lady—wha kens but what when it's fresh, it may eat weel enough, and spare butter?'" Vol. II. pp. 70—72.

"The animal, upwards of sixty feet in length, was lying perfectly still, in a deep part of the voe into which it had weltered, and where it seemed to await the return of tide, of which it was probably assured by instinct. A council of experienced harpooners was instantly called, and it was agreed that an effort should be made to noose the tail

of this torpid leviathan, by casting a cable around it, to be made fast by anchors to the shore, and thus to secure against his escape, in case the tide should make before they were able to despatch him. Three boats were destined to this delicate piece of service, one of which the Udaller himself proposed to command, while Cleveland and Mertoun were to direct the two others. This being decided, they sat down on the strand, waiting with impatience, until the naval part of the force should arrive in the voe. It was during this interval, that Triptolemus Yellowley, after measuring with his eyes the extraordinary size of the whale, observed, that in his poor mind, 'A wain with six owsen, or with sixty owsen either, if they were the owsen of the country, could not drag siccen a huge creature from the water, where it was now lying, to the sea-beach.'" Vol. II. pp. 75, 76.

"The three boats destined for this perilous service now approached the dark mass, which lay like an islet, in the deepest part of the voe, and suffered them to approach, without showing any sign of animation. Silently, and with such precaution as the extreme delicacy of the operation required, the intrepid adventurers, after the failure of their first attempt, and the expenditure of considerable time, succeeded in casting a cable around the body of the torpid monster, and in carrying the ends of it ashore, where a hundred hands were instantly employed in securing them. But ere this was accomplished, the tide began to make fast, and the Udaller informed his assistants, that either the fish must be killed, or at least greatly wounded, ere the depth of water on the bar was sufficient to float him; or that he was not unlikely to escape from their joint prowess.

"'Wherefore,' said he, 'we must set to work, and the factor shall have the honour to make the first throw.'

"The valiant Triptolemus caught the word; and it is necessary to say that the patience of the whale, in suffering himself to be noosed without resistance, had abated his terrors, and very much lowered the creature in his opinion. He protested the fish had no more wit, and scarcely more activity, than a black snail; and, influenced by this undue contempt of the adversary, he waited neither for a further signal, nor a better weapon, nor a more suitable position, but rising in his energy, hurled his

grasp with all his force against the unfortunate monster. The boats had not yet retreated from him to the distance necessary to ensure safety, when this injudicious commencement of the war took place.

"Magnus Troil, who had only jested with the factor, and had reserved the launching the first spear against the whale to some much more skilful hand, had just time to exclaim, 'Mind yourselves, lads, or we are all swamped,' when the monster, roused at once from inactivity by the blow of the factor's missile, blew, with a noise resembling the explosion of a steam engine, a huge shower of water into the air, and at the same time began to lash the waves with its tail in every direction. The boat in which Magnus presided received the shower of brine which the animal spouted into the air; and the adventurous Triptolemus, who had a full share of the immersion, was so much astonished and terrified by the consequences of his own valorous deed, that he tumbled backwards amongst the feet of the people, who, too busy to attend to him, were actively engaged in getting the boat into shoal water, out of the whale's reach. Here he lay for some minutes, trampled on by the feet of the boatmen, until they lay on their oars to bale, when the Udaller ordered them to pull to shore, and land this spare hand, who had commenced the fishing so inauspiciously.

"While this was doing, the other boats had also pulled off to safer distance, and now, from these as well as from the shore, the unfortunate native of the deep was overwhelmed by all kinds of missiles: harpoons and spears flew against him on all sides; guns were fired, and each various means of annoyance plied which could excite him to exhaust his strength in useless rage. When the animal found that he was locked in by shallows on all sides, and became sensible, at the same time, of the strain of the cable on his body, the convulsive efforts which he made to escape, accompanied with sounds resembling deep and loud groans, would have moved the compassion of all but a practised whale-fisher. The repeated showers which he spouted into the air began now to be mingled with blood, and the waves which surrounded him assumed the same crimson appearance. Meantime the attempts of the assailants were redoubled; but Mordaunt Mertoun and Cleveland, in particular, exerted them-

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selves to the uttermost, contending who should display most courage in approaching the monster, so tremendous in its agonies, and should inflict the most deep and deadly wound upon its huge bulk.

"The contest seemed at last pretty well over; for although the animal continued from time to time to make frantic exertions for liberty, yet its strength appeared so much exhausted, that, even with assistance of the tide, which had now risen considerably, it was thought it could scarce extricate itself.

"Magnus gave the signal to venture upon the whale more nearly, calling out at the same time, 'Close in, lads; she is not half so mad now—Now, Mr. Factor, look for a winter's oil for the two lamps at Harfra—Pull close in, lads.'

"Ere his orders could be obeyed, the other two boats had anticipated his purpose; and Mordaunt Mertoun, eager to distinguish himself above Cleveland, had, with the whole strength he possessed, plunged a half-pike into the body of the animal. But the leviathan, like a nation whose resources appear totally exhausted by previous losses and calamities, collected his whole remaining force for an effort, which proved at once desperate and successful. The wound last received had probably reached through his external defences of blubber, and attained some very sensitive part of the system; for he roared aloud, as he sent to the sky a mingled sheet of brine and blood, and, snapping the strong cable like a twig, overset Mertoun's boat with a blow of his tail, shot himself, by a mighty effort, over the bar, upon which the tide had now risen considerably, and made out to sea, carrying with him a whole grove of the implements which had been planted in his body, and leaving behind him, on the waters, a dark red trace of his course.

"'There goes to sea your cruise of oil, Master Yellowley,' said Magnus, 'and you must consume mutton suet, or go to bed in the dark.'

"'Operam et oleum perdidit,' muttered Triptolemus." Vol. II. pp. 79--84.

This affair gives Cleveland an opportunity of cancelling his obligation to Mordaunt, by risking his life to save his former deliverer.—This gentleman ruffian, it seems, had some sentimental scruples about quarrelling with Mertoun, till he had repaid his obligation, which

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being at length done, his conscience is quite at rest. The story now proceeds briskly. Mordaunt's affection settles almost unconsciously upon Brenda; while the tragic Minna, with all her refinement and loftiness of character, is most unaccountably captivated by the Pirate Cleveland. In the midst of the revels at Burgh Westra, intelligence is brought of the arrival of a ship at Kirkwall, which afterwards proves to be the consort of the Pirate's lost vessel. Cleveland, who suspects the truth, becomes anxious to join his companions; and accordingly quits Burgh Westra for that purpose,—not however without an *eclaircissement* with Minna, whom he apprizes of the nature of his occupation, and acquaints with his resolution to change it for her sake. About the time of his leaving Burgh Westra, much interest is awakened by the sudden and unexplained absence of Mordaunt Mertoun; who, as it afterwards turns out, had been left in the night dangerously wounded in a quarrel with Cleveland. His father, roused by the loss of his son from his lethargic abstraction, seeks the Pythoness Norna of the Fitful-head, and inquires if she can aid him to discover the fate of Mordaunt. She commands him to repair to Kirkwall, and intimates that there he shall find his son.

In the mean time, Cleveland, softened by the pensive Minna, determines to forsake his piratical habits; but before he can carry his resolution into effect, a quarrel occurs between himself and a *jagger*, or pedler, Snaelsfoot, in consequence of which he is arrested. His old comrades, hearing of his misfortune, rally, and succeed in rescuing him, and bearing him away in triumph. They, however, condescend to enter into a capitulation with the magistrates of Kirkwall, who are represented as a corporation of knaves and fools; and Cleveland is left as a hostage for the fulfilment of the terms of the

negotiation on the part of the Pirates. In return, Triptolemus Yellowley is given up to the Pirates by the magistrates, but escapes; and the Pirates in consequence indemnify themselves by seizing a pinnace which proves to be that of Magnus Troil, who, with his two daughters, are found on board.—The young women, by a fortunate intervention, are sent on shore to treat for an exchange between their father and Cleveland; but the magistrates refuse to listen to the overture. Minna now gains an interview with the Pirate, and takes her final leave of him. The piratical vessel is captured, and Magnus Troil emancipated. Cleveland is discovered, strange as it may seem, to be the son of Norna and the elder Mertoun. He obtains pardon on account of his humanity some years before in saving the lives of some distinguished persons whom his crew had captured; and is permitted to enter the naval service of his country, in which he falls "covered with glory." Brenda and Mordaunt are of course united in marriage. What becomes of Norna and Minna, we shall relate in the historian's own words, because the passage seems intended to be *very religious*; a rare thing in these volumes, and may perhaps call for a few of those reflections with which we propose to trouble our readers on a future occasion.

"From that time Norna appeared to assume a different character. Her dress was changed to one of a more simple and less imposing character. Her dwarf was dismissed, with ample provision for his future comfort. She showed no desire of resuming her erratic life; and directed her observatory, as it might be called, on Fitful-head, to be dismantled. She refused the name of Norna, and would only be addressed by her real appellation of Ulla Troil. But the most important change remained behind.—Formerly, from the dreadful dictates of spiritual despair, arising out of the circumstances of her father's death, she seemed to have considered herself as an outcast from Divine grace; besides

that, enveloped in the vain occult sciences which she pretended to practise, her study, like that of Chaucer's physician, had been 'but little in the Bible.' Now, the sacred volume was seldom laid aside; and, to the poor ignorant people who came as formerly to invoke her power over the elements, she only replied, '*The winds are in the hollow of His hand.*'—Her conversation was not, perhaps, altogether rational; for this, the state of a mind, disordered by such a complication of horrid incidents, probably prevented. But it seemed to be sincere, and was certainly useful. She appeared deeply to repent of her former presumptuous attempts to interfere with the course of human events, superintended as they are by far higher powers, and expressed bitter compunction when such her former pretensions were in any manner recalled to her memory. She still showed a partiality to Mordaunt, though, perhaps, arising chiefly from habit; nor was it easy to know how much or how little she remembered of the complicated events with which she had been connected. When she died, which was about four years after the events we have commemorated, it was found that at the special and earnest request of Minna Troil, she had conveyed her very considerable property to Brenda. A clause in her will specially directed, that all the books, implements of her laboratory, and other things connected with her former studies, should be committed to the flames." Vol. III. pp. 338—340.

"But Minna—the high and imaginative Minna—she, gifted with such depth of feeling and enthusiasm, yet doomed to see both blighted in early youth, because, with the inexperience of a disposition equally romantic and ignorant, she had built the fabric of her happiness on a quicksand instead of a rock,—was she, could she be, happy? Reader, she *was* happy; for, whatever may be alleged to the contrary by the sceptic and the scorner, to each duty performed there is assigned a degree of mental peace and high consciousness of honourable exertion, corresponding to the difficulty of the task accomplished. That rest of the body which succeeds to hard and industrious toil, is not to be compared to the repose which the spirit enjoys under similar circumstances. Her resignation, however, and the constant attention which she paid to her father, her sister, the afflicted Norna,

and to all who had claims on her, were neither Minna's sole nor her most precious source of comfort. Like Norna, but under a more regulated judgment, she learned to exchange the visions of wild enthusiasm which had exerted and misled her imagination, for a truer and purer connexion with the world beyond us, than could be learned from the sagas of heathen bards, or the visions of later rhymers. To this she owed the support by which she was enabled, after various accounts of the honourable and gallant conduct of Cleveland, to read with resignation, and even with a sense of comfort, mingled with sorrow, that he had at length fallen, leading the way in a gallant and honourable enterprise, which was successfully accomplished by those followers, to whom his determined bravery had opened the road. Bunce, his fantastic follower in good, as formerly in evil, transmitted an account to Minna of this melancholy event, in terms which showed that though his head was weak, his heart had not been utterly corrupted by the lawless life which he for some time led, or at least that it had been amended by the change; and that he himself had gained credit and promotion in the same action, seemed to be of little consequence to him, compared with the loss of his old captain and comrade. Minna read the intelligence, and thanked Heaven, even while the eyes which she lifted up were streaming with tears, that the death of Cleveland had been in the bed of honour; nay, she even had the courage to add her gratitude, that he had been snatched from a situation of temptation ere circumstances had overcome his newborn virtue; and so strongly did this reflection operate, that her life, after the immediate pain of this event had passed away, seemed not only as resigned, but even more cheerful than before. Her thoughts, however, were detached from the world, and only visited it, with an interest like that which guardian angels take for their charge, in behalf of those friends with whom she lived in love, or of the poor whom she could serve and comfort. Thus passed her life, enjoying, from all who approached her, an affection enhanced by reverence; insomuch, that when her friends sorrowed for her death, which arrived at a late period of her existence, they were comforted by the fond reflection, that the humanity which she then laid down, was the only cir-

cumstance which had placed her, in the words of Scripture, 'a little lower than the angels!'" Vol. III. pp. 343—346.

These volumes contain a considerable portion of poetry, much of which would not disgrace Sir Walter Scott himself. Most of the pieces are either connected with the story, and cannot be detached, or, if capable of being detached, are scarcely appropriate to our pages. We shall, however, venture on a specimen. The following is an imitation of an ancient Northern war-song.

"The song of Harold Harfager.

"The sun is rising dimly red,
The wind is wailing low and dread;
From his cliff the eagle sallies,
Leaves the wolf his darksome valleys;
In the mist the ravens hover,
Peep the wild dogs from the cover,
Screaming, croaking, baying, yelling,
Each in his wild accents telling,
'Soon we feast on dead and dying,
Fair-hair'd Harold's flag is flying.'
"Many a crest on air is streaming,
Many a helmet darkly gleaming,
Many an arm the axe uprears,
Doom'd to hew the wood of spears.
All along the crowded ranks,
Horses neigh and armour clanks;
Chiefs are shouting, clarions ringing,
Louder still the bard is singing,
'Gather footmen, gather horsemen;
To the field, ye valiant Norsemen!
"Halt ye not for food or slumber;
View not vantage, count not number;
Jolly reapers, forward still,
Grow the crop on vale or hill,
Thick or scattered, stiff or lithe,
It shall down before the scythe.
Forward with your sickles bright,
Reap the harvest of the fight—
Onward footmen, onward horsemen,
To the charge, ye gallant Norsemen!

"Fatal chooser of the slaughter,
O'er you hovers Odin's daughter;
Hear the choice she spreads before ye—
Victory, and wealth, and glory;
Or old Valhalla's roaring hall,
Her ever-circling mead and ale,
Where for eternity unite
The joys of wassail and of fight.
Headlong forward, foot and horsemen,
Charge and fight, and die like Norsemen!" Vol. III. pp. 26, 27.

The following is in a different style. It is the farewell of Cleve-land to Minna. We should have thought its pathos improved if it had come from better lips, and under less revolting circumstances.

"Farewell! Farewell! the voice you hear
Has left its last soft tone with you,—
Its next must join the seaward cheer,
And shout among the shouting crew.
"The accents which I scarce could form
Beneath your frown's controlling check,
Must give the word, above the storm,
To cut the mast, and clear the wreck.
"The timid eye I dared not raise,—
The hand that shook when press'd to thine,—
Must point the guns upon the chase,
Must bid the deadly cutlass shine.
"To all I love, or hope, or fear,—
Honour, or own,—a long adieu!
To all that life has soft and dear,
Farewell! save memory of you!"
Vol. II. pp. 239, 240.

We have now devoted as much space to this tale as our limits permit, and more, perhaps, than some of our gravest readers may think necessary. Our comments we must reserve to another Number.

(To be continued.)

Review of Reviews.

To the Editor of the Christian Observer.

HAVING observed your favourable Review of the Rev. Mr. Bradley's Sermons, from which, and other commendations, they have had a

wide circulation, I am led to believe your reviewer overlooked a most extraordinary sentiment in the Eighth Sermon, 4th edition, vol. I. pp. 143, 146;—a sentiment which fills my mind with horror,

as applied to the pure and immaculate human nature of our ever blessed Redeemer, the Lord Jesus Christ; a sentiment which to my own knowledge is spreading widely and undermining the faith once delivered to the saints, and directly leading to, and can only end in, the denial of his Divinity altogether.

In vain will the author's qualifications undo the appalling sense which can alone be put upon the following expressions;—

* * * “But there are other and still more painful infirmities yet behind, *the infirmities which are the effects of sin; sinful infirmities, the pain which is caused in the soul by its conflicts with evil lusts and unhallowed tempers!*—**** The text tells us, however, that he was in all points tempted like as we are; and again another Scripture says, that he was made in the likeness of sinful flesh; that he took our nature upon him, *not as it was in our first parents in a state of innocence, not as it is now in the glorified saints in heaven, but as it is impaired and degraded by the fall.*—*** *He knew what it was to be under the guilt of sin.*”

Truly he bore the *punishment* of sin. He made his soul an offering for sin. “The chastisement of our peace was upon him.” “He bore our sins in his own body on the tree.” The purity of his character qualified him for this work; for he was “the Lamb, without blemish and without spot, who did no sin, neither was guile found in his mouth,” much less in his thoughts or dispositions.

As I presume you will think it necessary to put your readers on their guard against these errors, so contrary to the avowed sentiments of the Christian Observer, I have taken the liberty of calling your attention to the subject. J. S.

In reply to these strictures of our correspondent, so far *as they concern ourselves*, it is only necessary to state, that we did not review the first volume of Mr. Bradley's Sermons, but the second only: and that, even if we had reviewed both, a general commendation of a work

is not intended for, and ought not to be construed into, an approval of every individual sentiment or expression. There are few publications, even among those which we most highly esteem, and should with least reservation commend, in which there may not be passages that we might think liable to just exception. But it would far exceed the bounds of a critique of ordinary length, to analyze each paragraph of a work, with a view to notice every sentence which appears to deserve either encomium or blame.

We shall not, however, on the present occasion, content ourselves with this general statement, but shall freely express our own opinion on the point at issue between Mr. Bradley and our correspondent; first, however, in justice to the author, transcribing the whole passage, with his “qualifications,” which our readers may think, notwithstanding the denial of J. S., have some considerable, though not sufficient, tendency to modify the “appalling sense of his expressions.” It is as follows. (We quote from the 2d edition.)

“But there are other and still more painful infirmities yet behind, *the infirmities which are the effects of sin, sinful infirmities; the pain which is caused in the soul by evil lusts, tempers, and habits.* Are these then included in the Apostle's words? There is one expression in the text which seems, on the first view, to exclude at once all these sources of sorrow from the sympathy of Christ. He was tempted or exercised by all the various calamities of human life, but yet *he was without sin.* The text, however, tells us, that he was in all points tempted like as we are; and again, another Scripture says, that he was made in the likeness of sinful flesh; that he took our nature upon him, not as it was in our first parents in a state of innocence, not as it is now in the glorified saints in heaven, but as it is, *impaired and degraded by the fall.* Not that there was any sin in him; he was perfectly harmless, perfectly pure, without spot, or blemish, or any such thing: but though he was free from sin,

he felt and tasted in all their bitterness many of those effects of sin to which man is liable in the present state. He knew what it was to be under the guilt of sin; *not that he was ever really guilty, but he was dealt with as though he were.* 'God,' says the Apostle, 'made him to be sin for us, who knew no sin.' Hence he was made to taste of the sufferings that are the consequences of guilt."

On perusing the whole of this passage, we perfectly accord with J. S. that some parts of it are expressed in a manner extremely exceptionable; though we cannot for a moment suppose—indeed the contrary is evident—that Mr. Bradley intended to intimate that our Lord had any *propensity* to sin, however he might be "exercised" with temptations to it. The origin of the improper language which J. S. reprehends, seems to us partly to lie in the equivocal meaning of the word "temptation." In one sense, our Lord could not be tempted to any evil; for instance, to pride, or ambition, or presumption; yet, in another sense, he *was* tempted to these very sins,—that is, Satan tempted him to them, as we find recorded in the Gospels. He suffered temptation from without; but, unlike us, he felt no temptation from within. Temptations were presented to him; but they glanced, blunted and powerless, from the impenetrable shield of his immaculate sanctity. This distinction should always be kept prominently in sight, in commenting on such passages as that which forms the subject of Mr. Bradley's discourse; nor should even the laudable desire to comfort the afflicted, and support the weak, lead a Christian minister to such a mode of expression respecting our blessed Lord, as may seem to intimate that there is any immediate analogy in the manner in which *He* experienced the force of temptation, and that in which it assails *us* frail and sinful creatures. In general, in speaking of our Lord, the term "tried" would more nearly correspond with the scriptural idea, and be less liable to misconception, than the word "tempted."

He was "tried in all points like as we are;" and he can doubtless feel the more for us when similarly circumstanced, not because temptation or trial had any tendency to seduce him, or required, if we may so speak, any particular effort to repel it, but because, on account of his holy nature, the very suggestion of evil to his mind, though he felt not any inclination to yield to it, was immeasurably painful to him.—Divines should also beware of carrying the comprehensive generalities of Scripture into exceptionable details. Thus, in the passage in question, the expression "in all points" (*κατα πάντα*) seems scarcely capable of sustaining so minute a comparison as that which Mr. Bradley has instituted. There are many individual temptations with which our Lord could not be literally assailed, because there were circumstances and conditions of life which he did not experience. He was not, for example, a parent, a husband, a magistrate, or a ruler. Besides all which, the passage applies to the "infirmities" of our nature, rather than to the temptations to actual sin. The import of the text is beautifully, and we think correctly, paraphrased in a well-known hymn which first appeared some years since in our work, (Vol. for 1812, p. 91,) and has subsequently been transcribed in several collections of sacred poetry:

"When gathering clouds around I view," &c.

We perfectly coincide with the following remarks of Beza on the passage in question.

"I allow that no sufferings can fall upon Christ, now he is glorified; but thus much is certain, that by the expression in the text is signified that complete sympathy between the members and the Head—that is, the church and Christ—on which St. Paul so often expatiates. Moreover, the Scriptures, when speaking of Christ glorified, adapt themselves to our apprehensions, the same as when speaking of God. We

believe that Christ dwells in glory at the right hand of the Father, where he is said to be touched with the feeling of our infirmities, because, whatever injury is done to us, he considers as done to himself, as when he exclaimed from heaven, 'Saul, Saul, why persecutest thou me?' To go into deeper speculations on this subject, I think neither useful nor

safe. Our Lord did not merely assume the substance of our body and animal life, (*animæ*,) but became subject to all our afflictions, and to the penalty of all our sins, but still in such a manner that every thing in him was upright and perfect: nor was there in him any thing of the flesh, that is, the wicked principle, warring with the Spirit."

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Life of J. Goodwin by Thomas Jackson;—Considerations on Calvinism and Regeneration, by the Rev. W. B. Knight;—Ossian, with original Notes and a Dissertation, by H. Campbell;—Journal of a Voyage to Greenland, by Capt. Manby;—The Travels of Theodore Ducas, by C. Mills;—An Inquiry into the Truth and Use of the lately translated Book of Enoch, by Mr. Overton.

In the press:—The works of Arminius, with the Author's Life;—A System of Analytic Geometry, by the Rev. D. Lardner;—Elements of Self-improvement, by the Rev. T. Finch;—A Third Volume of the Remains of H. Kirke White, by Robert Southey;—Oriental Literature, as a sequel to Oriental Customs, by the Rev. S. Burder;—Essays on the Recollections which are to subsist between earthly Friends, reunited in the World to come; and on other Subjects, religious and prophetic; by the Rev. T. Gisborne, A. M.

The following is a summary of the returns of the population of Great Britain for the years 1801, 1811, and 1821.

England	8,331,434	9,538,827	11,260,555
Wales	541,546	611,788	717,108
Scotland	1,599,068	1,805,688	2,092,014
	10,472,048	11,956,303	14,069,677
Army, Navy, &c.	470,598	640,500	310,000
	10,942,646	12,596,803	14,379,677

This statement gives an increase in the two last returns of 18 per cent. on England; of 17 one fifth on Scotland, and 15 six sevenths on Wales. There doubtless has been a large increase,

but probably not in quite this proportion; each return being more perfect than the former, and therefore augmenting the number. Only seven returns were deficient in 1821.

Cambridge.—Dr. Smith's Annual Prizes, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, are adjudged to Mr. H. Holditch, of Caius College, and Mr. M. Peacock, of Bene't College, the first and second wranglers.

M. Dupin, a French writer, gives the following illustration of the labour performed by steam engines in this country. The great pyramid of Egypt required for its erection above 100,000 men for twenty years. The volume of the pyramid is 4,000,000 cubic metres, its weight about 10,400,000 tons. The centre of gravity is elevated 49 metres from the base; and, taking 11 metres as the main depth of the quarries, the total height of elevation is 60 metres, which, multiplied by 10,400,000 tons, gives 624,000,000 tons raised one metre. The total of the steam-engines in England represents a power of 320,000 horses. These engines, therefore, in work for 24 hours, would raise 862,800,000 tons one metre high, and consequently, 647,100,000 tons in 18 hours, which surpasses the produce of the labour spent in raising the materials of the great pyramid.

The air-pump, no longer confined to the service of experimental philosophy, has been of late years introduced with good effect into many of our manufactories. We lately mentioned a useful application of its powers in the processes of dying, sizing, and wetting down paper for printing, &c. as prac-

tised in the Bank of Ireland. Another modern application is in the process of sugar refining. It is a circumstance generally known that fluids boil at a lower temperature beneath an exhausted receiver than when exposed to the ordinary pressure of the atmosphere. The sugar refiner, taking advantage of this principle, encloses the pan containing the saccharine fluid in a close vessel, when by the continued action of an air-pump, the air is so far rarified as to produce ebullition at a temperature not exceeding, perhaps, 100 deg. of Fahrenheit's thermometer; which not only causes a saving of time and fuel, but materially diminishes the risk of charring the sugar.

It has been decided in the Court of King's Bench, that, in the event of an article pawned not being redeemed within twelve months and a day, the pawn-broker, though authorized to sell it, may be called upon to account to the owner for the amount of sale, deducting only the sum advanced, with interest and expenses. If the article is not actually sold, it may be redeemed even after the twelvemonth and day have expired; it not being the design of the law to give the pawn-broker any advantage from forfeited pledges, except recovering the amount of his loan, interest, and expenses. The rate of interest was fixed as high as was considered sufficient for the profits of the trade, without any additional source of remuneration.

An application was lately made to the Lord Chancellor, on the part of Mr. Murray, the publisher of Lord Byron's "Cain," for an injunction to restrain a printer named Benbow from pirating that work. The Lord Chancellor replied, that, having read the poem, he entertained a reasonable doubt of its character; and therefore, until the parties could show that they could maintain an action upon it, he must refuse an injunction. The immediate consequence of this decision unhappily may be to inundate the country with cheap editions of exceptionable works, hitherto restricted in their circulation; but the ultimate effect, we trust, will be salutary, as authors will be discouraged in writing, and booksellers in publishing, works in which neither can hope to secure a copy-right. Hone and Carlile themselves stand in danger of having some of their most lucrative publications pirated with impunity by their fellow labourer Mr. Benbow.—It is

much to the honour of our laws, that they refuse to uphold any claim, agreement, or even bond, which is proved to be "contra bonos mores."

UNITED STATES.

The evils of dram-drinking, so forcibly pointed out in this country, are felt still more strongly in many parts of North America. A committee of gentlemen was appointed some time since to inquire into the causes of pauperism in the city of New-York. They stated, as the result of their investigation, that the most prominent and alarming cause of the distress of the numerous poor in that city was the inordinate use of spiritous liquors. Seven cases out of eight they could trace to this source. The "Moral Society" of Portland stated, in 1806, that out of 85 persons in the work-house of that town, 71 were reduced to that condition in consequence of intemperance.

INDIA, &c.

A case of some interest respecting Indian Marriages lately came before the Court of the Recorder of Bombay. Mr. A. B. had been married at Seroor, in the presence of two witnesses, to Mrs. C. D., by the officer commanding the forces, there being at that time no clerical establishment at Seroor. The opinion of counsel was, "That this is a valid marriage to some intents and purposes, but not to all. Marriages in the British dominions in the East Indies are governed by the same law which prevailed in England prior to the Marriage Act, except where solemnized by ministers of the Scotch Church; which marriages are rendered valid by a recent act of parliament. This marriage is binding on the parties: a subsequent marriage by either with a third person, during the life of the other, would be void. The children would be to most purposes legitimate; but as there was no priest to perform the ceremony, there are certain rights connected with real property, to which, according to a long series of old cases, the parties so married would not be entitled. It is improbable that the parties, or their issue, would suffer inconvenience from the marriage being in some degree defective, as the occasions on which such defects would prove injurious are rare; but to make every thing safe, another marriage is necessary: it should be had in confirmation of the first, and upon no account in the ordinary form, as if no former marriage had taken place."

The Recorder stated, that he was decidedly of opinion that the existing marriage was valid to all purposes whatever; but in order to satisfy the anxiety of the parties, his lordship directed the license to issue, specially reciting the facts of the case, and requiring a specification that the marriage is contracted solely in order to remove any doubts as to the validity of that formerly contracted.

Sir T. S. Raffles some time since sent to England several skeletons of animals from Sumatra; among which is one of the Dugong. This creature grazes, as it were, at the bottom of the sea:

it is, however, without legs, and is very much of the figure of a whale. The position and structure of its mouth enable it to browse upon the fuci and submarine algæ, and the whole structure of the masticating and digestive organs shows it to be truly herbivorous. It never visits land or fresh water, but lives in shallow inlets, where the sea is two or three fathoms deep. Its usual length is eight or nine feet. The whole adjustment of its parts is singularly adapted to its peculiar habits; and furnishes a new instance to the many on record of the wisdom of God in the works of creation.

List of New Publications.

THEOLOGY.

Lectures in Divinity; by the late George Hill, D. D. 3 vols. 8vo. 36s.

Meditations on the Scriptures, on the Importance of Religious Principles and Conduct; by the Rev. Richard Walond, M. A. 2 vols. 12mo. 8s.

A Summary of Orthodox Belief and Practice, according to the Opinions and Sentiments of the first Reformers; principally compiled from Dean Nowell; by the Rev. John Prowett, M. A. 12mo.

A Sermon preached in the Chapel of the East India College at Haileybury; by the Rev. J. H. Batten, D. D. 8vo.

Sketches of 100 Sermons, preached to congregations in various parts of the United Kingdom, and on the European Continent; furnished by their respective Authors. vol. II. 12mo. 4s.

Discourses on the most Important Doctrines and Duties of Christianity; by P. Smith, A. M. 8vo. 10s. 6d.

Lectures on the Parables, selected from the New Testament; by the Author of Geraldine.

Pulpit Remains of the late Rev. Edward Hare, with a Memoir of his Life and Ministry; by the late Rev. J. Benson. 8vo. 9s.

Faith y Pererin, Yn Dair Rhan; or, Bunyan's Pilgrim's Progress, in Welsh; ornamented with fine engravings.

The History of Hugh Watson; or, the Difference between the Form of Godliness and the Power thereof. 18mo.

MISCELLANEOUS.

Lady Jane Grey and her Times; by Geo. Howard, Esq. 8vo. 12s.

Memoirs of the Life of the Rev. W. Tennent, of the Presbyterian Church at Truttsold, New Jersey. 18mo. 1s. 6d.

The Life of Mr. Adam Blair, of Cross-Meikle, post 8vo.

The Martyr of Antioch; a Tragic Drama; by the Rev. H. H. Milman, 8vo. 5s.

Thoughts on the Present System of CHRIST. OBSERV. No. 243.

Academic Education in the University of Cambridge; by Eubulus. 8vo.

The Chronology of the Last Fifty Years, royal 18mo. 15s.

The Elements of General History, Ancient and Modern; being a continuation of Professor Tytler's work, to the demise of George the Third; by E. Nares, D. D. Regius Professor of Modern History in the University of Oxford. vol. III.

The Ionian Islands, &c.; by F. T. C. Kendrick, Esq. 8vo. 12s.

A Description of the Island of St. Michael; by J. Webster, M. D., &c. 8vo. 13s.

The History, and Manners, and Literature of Japan; from Japanese MSS. by M. Titsingh. 2l. 18s.

Memoirs of the Court of James the First: by Lucy Aikin. 2 vols. 8vo. 1l. 4s.

Guicciardini's History of Italy; by G. Rolandi, in Italian. 10 vols. 8vo. 3l. 10s.

The History and Chronicles of Scotland; written by Hector Boece, translated by J. Bellenden. 2 vols. 4to. 5l. 5s. large paper, 10l. 10s.

Popular Elements of Pure and Mixed Mathematics, with above 1000 Questions and Problems; by P. Nicholson. 8vo. 20s.

A Key to the above. 8vo. 6s.

The Works of the late Mr. Playfair, with a Memoir of the Author. 4 vols. 8vo. 2l. 12s. 6d.

Irah and Adah, a Tale of the Flood; by T. Dale. 8vo. 9s.

Poems on several Occasions; by Lord Thurlow.

Thoughts on the Defective State of Prisons, and Suggestions for their Improvement; by T. Le Breton. 8vo. 7s.

Cottu on the Criminal Jurisprudence of England, and the Spirit of the English Government, translated from the French 9s.

Plain Reasons why Political Power should not be granted to Papists; by Samuel Wix, A. M. F. R. and A. S. 8vo. 1s.

Religious Intelligence.

CHURCH MISSIONARY SOCIETY.

TWENTY-FIRST REPORT.

(Concluded from p. 123.)

THE Madras and South India Mission next claims our attention.

At the opening of the new church, at Madras, there were present upwards of one hundred and fifty native children, belonging to the different schools in Madras and its vicinity, under the Society's care: with the schoolmasters, catechists, and readers; and about one hundred and fifty other male and female adults, many of them avowed heathen, also attended. This church was erected by the liberality of Government, for the accommodation of the Native Protestant Christians of the Mission. A piece of ground for a burial place was also granted.—Mr. Barenbrück has begun to preach in Tamul. Mrs. Barenbrück has opened a girls' school. A Bible Society and School-book Society had been formed at Madras. The tracts printed at this station, have found a rapid circulation, in Madras and at the different provincial Missions.

TRANQUEBAR.

The Committee, in entering on the account of the schools connected with this station, announce the death of the valued Superintendent, the Rev. Mr. Schnarré, who was removed, in the midst of his career of usefulness, by a sudden and violent disorder.—In the Seminary for preparing Schoolmasters, there were, at the time of Mr. Schnarré's last report, eleven youths; besides five Christian and ten heathen boys. The number of children in the schools was 1627. Mr. Schnarré had composed, during his residence at Tranquebar, a number of sermons in the Tamul language, of which a very high character is given; and it is thought they will prove a valuable help to his fellow missionaries.

TINNEVELLY.

In the last Report it was stated, that, at Midsummer, 1819, there were eight schools, containing four hundred and seventy-one scholars. The number of schools has been increased to eleven, but without a corresponding increase of children; the cholera having carried off some, and deterred others from attending.

The circulation of books and tracts

has been considerable, and has been attended with beneficial effects. In nine months, 1670 had been distributed, at the expense of the Society; the greater part of them were Tamul tracts, with Testaments and separate books of Scripture in that language. Tamul Testaments are much in demand. The supply having been exhausted, several heathens and others were anxiously waiting a fresh arrival.

TRAVANCORE.

At the three stations, which at present form the Society's Mission in Travancore—Cotym, Cochin, and Allepie—the Corresponding Committee report, that there is a steady progress, through the Divine blessing, toward the accomplishment of its designs.

For the more methodical cultivation of the wide field of labour opening before the missionaries resident at Cotym, they have agreed to make a threefold division of their work: Mr. Bailey devotes his time chiefly to the clergy; Mr. Fenn to the college, and Mr. Baker to the schools. The work of translations proceeds with spirit and effect.

In the college, the number of students is forty-two; of whom, twenty-one have passed through the five initiatory ordinations. Their improvement has been tolerably good. The establishment of parochial schools to be attached to every church under the jurisdiction of the Syrian Metran, has long been ardently desired by the Metran and by the Missionaries; and was early contemplated by Colonel Munro, in his plans for the improvement of the moral and religious condition of the people. It was in every point of view desirable, that the expense of these schools should be borne by the churches themselves, wherever sufficient local resources existed; and several schools have been recently established on that footing.

In the course of the year, the Missionaries have visited Cochin, with as much regularity as they were able, for the purpose of performing Divine Service to the European inhabitants of that place.

The opening of the church at Allepie, was mentioned in the last Report. It is a substantial building, and will accommodate from 700 to 800 persons. The service was, at first, performed both in English and Malayalim: at the date of

the last advices, Mr. Norton was about to add a service in Portuguese. The English congregation consisted of about forty persons; and the Native of about one hundred, of all ages, Syrians, converts from the Romish Church, and catechumens. Many persons might have been baptized; but Mr. Norton looks for sincere and duly informed candidates for that sacred ordinance. Mr. Norton has prepared several tracts, and wishes much for a printing-press. The New Testament and tracts have been extensively circulated. Tamul tracts are in great demand.

The extent of the Society's exertions in the south of India, and the comparative expense of the different parts of the mission, may be ascertained from an estimate of the expenditure of the current year. The calculation is made in Madras rupees, (nine of which are equal to a pound sterling and a few pence over,) and is as follows:—Madras, 7,115; Tranquebar, 3,567; Tinnevely, 4,937; Travancore, 14,787; Tellicherry, 420; Printing Department, 840; Secretary's Office, 420: making a total of 32,086 Madras rupees (somewhat more than 3,600*l.*) for the ordinary expenditure. The extraordinary expenditure of the year is calculated at 5,250 rupees for the erection of the seminary at Madras, and the same sum for the payment of the premises purchased for the Tinnevely Mission; making an entire total of 42,586 Madras rupees, or about 4,800*l.*

The Bombay and Western India Mission is too much in its infancy to furnish any details of extensive importance.

CEYLON MISSION.

On quitting the government of Ceylon, Sir Robert Brownrigg bore strong testimony to the prudence with which the Society's concerns had been conducted at that difficult station. His excellency remarked.

"The whole island is now in a state of tranquillity, most favourable to the cultivation and improvement of the human mind. I cannot doubt that, under the guidance of Providence, the progress of Christianity will be general, if the zeal for propagating the knowledge of our redemption, among those who are ignorant of a Redeemer, be tempered with such a sound discretion as has been exhibited already by one of your mission in the centre of a heathen people. It is my sincere wish that you may all follow that example; and that your success may justify my partial feelings of regard for the Missionaries

of the Established Church."—The Archdeacon of Colombo, to whom the Society is under great obligations for his uniform kindness to its missionaries, having stated his want of means to publish the Liturgy and suitable Tracts in the native languages, the Committee placed the sum of 200*l.* at his disposal, in furtherance of this object. An extract from the Archdeacon's letter will show the seasonableness of this aid:—"Some of the Homilies," he remarks, "printed in Cingalese, would be very useful to those who could read with facility. I am now printing 1000 copies of Sellon's Abridgment of the Scriptures in Cingalese; but what are they among so many? Why should not the Tract Society assign some money to our disposal and discretion, in printing Tracts in Cingalese and Malabar? I have no funds for accomplishing a hundredth part of what is requisite. We have just finished printing 1000 copies in quarto, of the Book of Common Prayer in Cingalese, at the expense of the Society for promoting Christian Knowledge: but it is a work by no means adequate to the demand; and I hope that the Society will give us a large edition in octavo."—An application from the Missionaries, of a somewhat similar nature, has met with a ready compliance on the part of the Committee.

Many particulars are given by the Missionaries of the state of the Natives, which forcibly urge the duty of persevering exertions to liberate them from the bondage of their superstitions. One of them writes:

"You will meet, every day, with numbers who bear about them the badges of their slavery and superstition. A piece of thread tied round the arm is their preservative from disease; or a ring of iron their protection from evil spirits, who, they suppose, have a peculiar dread of this metal: others have a small brass tube, containing some sort of medicine, fastened in a band round the waist; which they expect will act as a spell, and remove the most obstinate malady. Their whole religion embraces only two objects—deliverance from temporal evils, and security of temporal prosperity. To ensure deliverance, they have recourse to the means already mentioned; to obtain security, they make vows and oblations. Thus, previous to the time of harvest, while the paddy (or rice-crop) is in blossom, they form long bands with the leaves of the cocoa-

nut tree, and with these they surround a portion of the field. In the centre of this circle, a lamp is set up, filled with the expressed oil of a single cocoa-nut. At night, this is lighted; and an assurance given to persons called Cappoowah, that, when the crop is gathered in, a portion shall be given away, in the name of the god of Katt-nagamme; trusting that, in consequence of this vow, they shall be effectually preserved from blight or mildew. Should this, however, not be the case, the priest has always a ready excuse, and pretends that there was some mistake in the performance of the ceremony; so the delusion still succeeds. Nor is this custom by any means partial; it is adopted by every landholder around us, from the highest to the lowest."

Of some favourable circumstances with respect to the Natives, the Missionaries thus speak:—

"The most hopeful of all the natives are the children and labourers—persons who have no expectation of rising either by interest or merit. Kindness shown to them seems to encourage confidence and engage affection, without exciting pride and inflaming worldly ambition. It is an advantage to us, at Baddagamme, that the natives are not composed of persons professing different religions. We have no Mohammedans, nor Hindoos, nor Roman Catholics. In general, though they are nominal Christians, having been left without instruction for so long a period, they might more properly be called Buddhists. They have no particular prejudice, however, in favour of the religion of their forefathers, but are well inclined to listen to the instruction of missionaries. Some regard is now paid to the Sabbath; and their idolatrous ceremonies are less frequently performed."

AUSTRALASIA MISSION.

On the subject of the Australasia Mission, the Committee congratulate the Society, that there is a prospect of obtaining further assistance to its concerns, in the colony of New South Wales. His excellency Major-General Sir Thomas Brisbane, before proceeding as Governor to New South Wales, assured the Society of his hearty support of its plans in those seas, having made himself well acquainted with Mr. Marsden's proceedings, which he highly approved.

Of the influence of the Seminary at

Parramatta on the Chiefs of New Zealand, Mr. Marsden writes:

"Much has been done already toward the civilization of the natives, in those parts of New Zealand with which we have had any communication; and nothing has tended more to this object, than the chiefs and their sons visiting New South Wales. It is very pleasing to see the sons of the rival chiefs living with me, and forming mutual attachments. I have some very fine youths with me now, who are acquiring the English language very fast. By the sons of chiefs living together in civilized life, and all receiving equal attention, they will form attachments which will destroy that jealousy which has kept their tribes in continual war." There were, at this time, twenty-five New Zealanders in the seminary. Mayree, a young New Zealander, who was returning to his own country from England, died on the passage; and, as the Committee have reason to believe, in the faith of Christ. During the passage, he was very attentive to the instructions given him, and particularly to the reading of the Scriptures. About half an hour before his death, he requested a person present to pray with him. After the prayer he said, "Now, Mrs. Cowell, you make a write"—prepare a letter. "Tell Mr. Pratt, Mr. and Mrs. Bickersteth, Miss Hart, Mrs. Simpson, and all my England friends, Jesus Christ Mayree's friend! Mayree die and go to heaven!" "In a few minutes," adds the narrator, "he expired—leaving the world, I hope, to dwell with Christ his Saviour."

Bay of Islands, New Zealand.

It was stated in the last Report, that Mr. Marsden was about to sail with Mr. Butler and his associates for New Zealand. A gratifying journal of Mr. Marsden's intercourse with the natives has been sent home by him—"written," as he says, "where I happened to be at the moment, often surrounded by the natives, and in the midst of noise and confusion; for they let me have little rest, night or day, as they would be continually talking on various subjects." His intercourse with them, in various quarters, and particularly in a journey from the Bay of Islands across the island to its western coast, was highly encouraging.

Mr. Kendall was admitted, while in this country, into holy orders, and furnished materials to Professor Lee for the compilation of a Grammar and Vocabulary of the New Zealand language,

which cannot fail greatly to facilitate the objects of the Society in reference to these extensive islands. Part of the impression has been taken off on very strong paper for the use of the New Zealand scholars, and the more elementary portions have been printed off on a separate card, for the use of the younger children.

It was noticed in the last Report, that an increase of food had led to a more full developement of the native spirit, than when the settlers first arrived; and more turbulence was, in consequence, anticipated. This apprehension appears not to have been ill-founded. It was known that they had been in the savage practice of eating human flesh; but the practice was considered very rare, and rather as connected with the subtle superstition which enthralls their minds, than as a sensual indulgence. Instances, however, of this horrible custom have latterly been more open and frequent. Several are mentioned in the journals of the settlers. The warlike spirit of the natives occasions great difficulties to the missionaries.

It has been wisely made a fundamental regulation of the Society, that no implements of war shall be on any account employed as articles of barter in carrying on traffic for necessities with the natives.

Mr. Marsden, a few days before he left New Zealand, drew up a number of queries addressed to the settlers who had then lived about five years among the natives, with the view of ascertaining the degree of influence on the people which had attended their residence among them. The answers to these queries satisfactorily show, that under the peculiar circumstances and character of the natives, important preparatory progress has been made; and, taken in connexion with the advances which have been made in fixing the language and in compiling of elementary books, they hold out very considerable encouragement to look for the blessing of God on that plain and affectionate declaration of the Gospel among these islanders for which they seem now to be prepared.

WEST INDIES MISSION.

It was intimated in the last Report, that the Committee were taking measures to extend the benefit of education among the West India Islands. With this view, they have agreed with Mr.

Dawes, of Antigua, that he shall devote himself to the establishment and superintendence of schools, on the National plan, in connexion with the Society, in those islands where it may be found practicable and expedient. The Society's publications have been circulated, as opportunities have offered, in various islands; and the Committee are encouraged to look forward to an increase of their means of usefulness in the West Indies, from a voluntary co-operation offered to the Society from the islands of St. Christopher and Nevis. Mr. Thwaites's journal shows that the schools in Antigua are gradually working a beneficial change among the slaves and their children.

A commodious school-room has been erected in Barbadoes: there were 160 scholars on the list, and many applications were made for admission. The rector of the parish, and other clergymen and gentlemen, state, that there is a "considerable improvement in the discipline, readiness, and answers of the children."

NORTH AMERICAN INDIANS.

(Continued from p. 58.)

Mr. Hodgson thus continues his narrative:—We proceeded through the woods, along an Indian path, till evening, when we reached the dwelling of a half-breed Choctaw, whose wife was a Chickasaw, and whose hut was on the frontier of the two nations. We found him sitting before the door, watching the gambols of fifty or sixty of his horses, which were frolicking before him; and of more than 200 very fine cattle, which at sunset were coming up as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxuriant range. The whole scene reminded me strongly of pastoral and patriarchal times. He had chosen this situation, he said, for its retirement (in some directions he had no neighbours for fifty or a hundred miles,) and because it afforded him excellent pasture and water for his cattle: he added, that occupation would give him and his family a title to it as long as they chose.

He told me, that great changes had taken place among the Indians, even in his time;—that in many tribes, when he was young, the children, as soon as they rose, were made to plunge in the water, and swim, in the coldest wea-

ther ; and were then collected on the bank of the river, to learn the manners and customs of their ancestors, and hear the old men recite the traditions of their forefathers. They were assembled again, at sunset, for the same purpose ; and were taught to regard as a sacred duty, the transmission to their posterity of the lessons thus acquired. He said, that this custom is now abandoned by all the tribes with which he is acquainted, except, to use his own words, " where there is, here and there, an old ancient fellow, who upholds the old way ;"—that many have talked of resuming their own customs, which the Whites have gradually undermined ; but are unable, from the loss of their traditions ;—that he supposes that these might be recovered, from distant tribes over the Mississippi ; but that the Choctaws are acting more wisely in seeking civilization.

He said that they had an obscure story, somewhat resembling that of Jacob wrestling with the angel ; and that the full-blooded Indians always separate " the sinew which shrank," and that it is never seen in the venison exposed for sale. A gentleman, who had lived on the Indian frontier, or in the nation, for ten or fifteen years, told me that he had often been surprised that the Indians always detached this sinew, but it had never occurred to him to inquire the reason.

My half-breed Choctaw also informed me, that there were tribes or families among the Indians, somewhat similar to Scottish Clans. Those of the same family or clan are not allowed to intermarry, although no relationship, however remote, can be traced between them, and though the ancestors of the two parties may have been living, for centuries, in different and distant nations. Indeed, wherever any of the family or clan meet, they recognise one another as brothers and sisters ; and use one another's houses, though personally strangers, without reserve.

With respect to the religious belief of the Choctaws, he said that it is a prevailing opinion among them, that there is a Great Spirit, who made the earth, and placed them on it, and who preserves them in their hunting journeys, and gives them their " luck in life ;" that, however, they do not often think of Him ;—that they believe that all who die, go to the spirit country ; but that some suppose it is divided into

two nations ; the one abounding in fine woods, and deer, and buffaloes ; the other destitute of both ;—that these imagine, that when the spirit of bad men leaves the body, it proceeds on the same road as that of good men, till the road forks, when it takes the way to the bad country, supposing it to be the other ;—that many expect a great day, when the world will be burnt and made over again, far pleasanter than it is now, when the spirits will return from the spirit country and settle again upon it ; and that near the place where they were buried will be their future home.

On Sunday evening, two poor Indian hunters came in with no covering but a little blanket wrapped round them. Our host immediately lighted his pipe, gave two or three puffs, and passed it to his Indian guests, who did the same ; when it was laid down again. As soon as the strangers heard that I was " a British," they seemed much pleased ; and indirectly confirmed what I had previously heard, both in the Creek and Choctaw nations, of the lingering attachment of many of the Indians to their ancient allies. Before the hunters arrived, my host had been speaking on the subject ; and said that the older Indians had frequently inquired of him, where their White people were gone ;—that they had fine times formerly, when their White people were among them, who used to give them handsome presents for nothing ; but they disappeared suddenly, and nobody had ever seen them since : " however, may be they'll come again." He said that many large districts had suffered severely, especially during the late war, for refusing to fight against the British ; and some individuals had been put to death, even by their own nation, after it had gone over to the Americans. I told them of the death of King George ; who, among the Choctaws, is often spoken of with a degree of respect that must gratify a British heart ; although enlightened humanity forbids us to wish that they should cherish their former feelings under circumstances which must render them productive only of disappointment.

Our hunters, who conversed with us through the medium of our half breed host, remained till late ; an Indian never thinking of leaving anything that he is interested in, merely because it is night, as they have no fixed engagements to prevent them sleeping whenever they

please. We endeavoured to obtain one of them for a guide the next morning, as our track was a lonely one: but he had hurt his foot. We accordingly set out alone, very early, as there was not a habitation of any kind for the distance of fifty miles; which we were therefore to complete in the day, or to lie in the woods: and as the day was wet, we preferred the former. We might perhaps have felt some apprehension also of wild beasts on such an unfrequented road; since, although we were informed that wolves, unless nearly famished, are scared by the scent of a human being, a hungry panther is sometimes not intimidated even by a fire. Our course, the whole day, was along an Indian path, about twelve or fourteen inches broad, through woods which protected us from the hot sun when it gleamed between the showers. It was twice crossed by hunters' paths, a little narrower than itself; and we were admonished, that, if we deviated into these, we should perhaps come to no habitation for 100 or 150 miles. We arrived safely at the end of our journey about sunset; having seen only two Indian hunters and two wolves, in the course of the day.

The Chickasaws, among whom we next arrived, generally appeared to us neater in their persons than our friends the Choctaws. The Chickasaws seem to expend in ornaments their savings and the annuity, of which the Choctaws appropriate a large proportion to their farms or cattle.—Among their customs, I was told that they bury their dead in their houses. While getting a cup of coffee at a full-blooded Chickasaw's, a little Negro girl, the only person about the house who could speak English, said, "Master's wife is lying behind you." On looking round, I saw nothing but a bed; when the little girl told me to look under it. When she observed that I was disappointed on perceiving nothing, she said, "Mistress is buried there; but don't speak loud, or master will cry."

We again set off early in the morning, and breakfasted at an Indian's. Soon after breakfast, we crossed a swamp, which had been held up in *terrorem* before us for some days; and took the precaution of passing it in company with some gentlemen who were acquainted with its intricacies. Our prudence, however, was unnecessary; as the dry weather had rendered it far less difficult and troublesome than several which we

had previously crossed alone. In the course of this day's ride, we crossed the last waters which fall into the Tombigbee; and some little streams, which, taking an opposite direction, empty themselves into the Tennessee. We also passed, though still in the Indian nation, the boundary line between Mississippi and Alabama. The country became more hilly; and we were glad to exchange our muddy streams for clear pebbly brooks.

At night, we slept in the woods; and in the morning, crossed Bear Creek, a beautiful romantic river. A few miles further, we came to the summit of a hill, from which we had an extensive view of the country below us. The surface was broken into lofty ridges, among which a river wound its course; and the mass of forest which lay between us and a very distant horizon, exhibited no trace of animated existence, except a solitary cabin and one patch of Indian corn. The view of this boundless solitude was naturally a sombre one; but, to us, emerging into light from the recesses of thick woods, in which, for many days, our eyes had seldom been able to range beyond a narrow circle of a few hundred yards, it imparted sensations of cheerfulness which it would be difficult to describe. Not that we were tired of the wilderness. The fragrance of the woods which enveloped us in a cool shade, and the melody of their warbling tenants, regaled the senses with a perpetual feast: while the gambols of the squirrels, the cooing of the doves, the variety of large snakes which often crossed our path, birds with the richest plumage, which we had seen only in museums, and, above all, the magnificent forest trees which here attain their largest growth,—all presented an unfailing succession of objects to interest and amuse us. Besides, there is something so soothing in the retirement of these vast solitudes, that the mind is, at first, unwilling to be disturbed in its reveries, and to awaken from the deep, and perhaps unprofitable musings into which it has suffered itself to be lulled. Yet, although it would shrink from the glare of a day-light which would summon it to its ordinary cares, and would start back from a sudden introduction into the din and bustle of a jarring world, it is refreshed by looking abroad on the face of nature, and is delighted to revive its sympathies with the rational creation of which it forms

a part, by glancing on the distant confines of civilized life.

Towards evening, we passed, not without regret, the line which separates the present territory of the Chickasaw nation, from their last cession to the United States. As I had previously learnt that my journey would not be extended by visiting the Missionary Settlement among the Cherokees, I determined to take Brainerd in my way; and proceeded through Alabama and East Tennessee, to the north-east corner of the state of Georgia, where it is situated. In passing through the northern part of Alabama, I was particularly struck with the rapidity with which it has been settled. It is little more than two years since these public lands were sold. At that time not a tree was felled; and now the road is skirted with beautiful fields of cotton and Indian corn, from 80 to 120 miles in extent. Wherever I inquired, which I seldom failed to do as often as I stopped, I found that there were schools and opportunities for public worship within a convenient distance. I was gratified by receiving the same information throughout East Tennessee.

At the foot of the Cumberland Mountains we slept in a solitary hut, where we found a neat old woman, of 70 or 80 years of age, very busily engaged in spinning. A young clergyman, who had been visiting Brainerd, was also driven in by heavy rain; and his offers to conduct family worship were thankfully accepted by our hostess and her son.

We reached Brainerd early on the 1st of June, and remained till the following morning. The manner of proceeding was so similar to that at Elliot, that it is unnecessary to describe it. Indeed, this institution was originally formed by some of the very missionaries, who afterwards went on to establish the settlement at Elliot. The number of Cherokee children amounted to about 80; and, in addition to these, were two little Osage Indians, who had been rescued from captivity. I was much gratified by hearing the children sing their Cherokee Hymns: and many ancient prophecies came forcibly to my recollection, when joining, in this Indian country, with Americans, Indians, and Africans, in singing the praises of the only true God, and Jesus Christ whom he hath sent. Some Negroes attended family prayer; and many come from a considerable distance to public worship

on Sunday. I was told, indeed, that there were instances of their walking twenty miles over the mountains and returning the same day.

What animation would an occasional glance at Elliot or Brainerd infuse into our missionary committees! and how cheering to many a pious collector of one shilling per week in our female associations would be the sight of her Indian sisters, rescued from their degraded condition, and instructed in the school of Christ!

After leaving Brainerd I crossed the river Tennessee, which here forms the boundary of the Cherokee Nation. I now bade a last adieu to Indian territory; and, as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections on the eventful history of this injured race. Sovereigns, from time immemorial, of the interminable forests which overshadow this vast continent, they have gradually been driven by the White usurpers of their soil, within the limits of their present precarious possessions. One after another of their favourite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines proscribed by his invader, and the independence of the warrior is no more. Even their present territory is partitioned out in reversion; and intersected with the prospective boundaries of surrounding States, which appear in the maps, as if Indian title were actually extinguished, and these ancient warriors were already driven from the land of their fathers. Of the innumerable tribes, which, a few centuries since, roamed fearless and independent in their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race. From this gloomy review of the past history of these injured tribes, it was refreshing to turn to their future prospects; and to contemplate those missionary labours, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed had followed the occasional efforts of the American Government for the civilization of the

Indians ; but it was reserved for the perseverance of disinterested Christian love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

It is animating to contemplate the United States—in the name, as it were, and as the representative of the various nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, by diffusing the Gospel throughout the Aborigines of this western world. And, surely, if any arguments were necessary in support of Missions, in addition to those derived from the force of the Divine commands, and the suggestions of diffusive charity, we should find them in the history of the early intercourse of Christian Europe with Asia, Africa, and America.

SOCIETY FOR THE SUPPRESSION OF VICE.

The Committee, in their Ninth Occasional Report, lately published, acknowledge with great satisfaction the enlarged contributions received since the publication of their last Report. They regard it as a subject of the highest congratulation to every unbiassed mind, that no sooner did the Society stand forward at a critical moment in the great cause of the Christian Religion, against the combined efforts of blasphemy and infidelity, than the needed supplies were readily obtained, new auxiliaries appeared on its side, and many persons, from whom the Society had not previously met with any co-operation, now zealously joined in promoting its useful objects, and in giving it additional vigour and effect.

The Society has carried into effect its established plans for preventing open profanations of the Sabbath, with increased success. Since the last Report, its agents have regularly inspected the numerous districts in and about the metropolis ; and no less than one hundred and thirty-four offenders have been prosecuted to conviction. By these means an opportunity has been afforded to the conscientious dealer for maintaining a decent and religious observance of the day ; the outrages on public feeling have been restrained ; nuisances before complained of have very sensibly abated ; many districts have changed their appearance ; and some, from having been noted for an entire disregard of the Christian Sab-

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bath, are now distinguished for the quiet and cleanliness which pervade their streets, and the peace and good order observed by their inhabitants on that hallowed day. The aid of the Society continues to be extended, either by advice or by more effectual methods, to such distant towns or districts as shall apply for it ; and it has already reached to no less than nine counties.

In the month of August, 1819, a short Report was published, detailing the conviction and punishment of five men, detected by the Society's agents in disseminating obscene hands-bills on the Ealing, Winchester, and Chelmsford race-grounds ; when no less than nine hundred and sixteen copies were seized and destroyed. These prosecutions have at one race-course, and probably at others, put a stop, for a time at least, to this outrage on public decency. The Society have since discovered three wholesale dealers, by whom the hawkers were supplied. One of these three men was the same individual who had made his escape at Doncaster ; the second was the printer ; and the other was possessed of a large stock of copper-plate prints of the most disgusting obscenity ; which he not only retailed in this country, but exported largely to America. Bills were found against these offenders, who were tried at the Lancaster assizes, and, having pleaded guilty, were severally sentenced to two months' imprisonment, to which, in the last of the three cases, was added a fine of £50. The judge, on passing sentence, remarked,—“The public are very much indebted to the Society for extending their care to distant parts of the country ; and I am very glad that they have extended it to this place, because it promotes decency, morality, and religion.”

In London, the Society observed a considerable abatement in this traffic during twelve months after the proceedings against various offenders in the year 1818 : but subsequently it began (though more covertly) to resume its former activity ; of which the Society being apprized, six dealers were prosecuted and convicted.

The last transaction under this head respects the protection of one of the principal public seminaries in the kingdom, from the baneful effects of this detestable trade. The head master found that two boys were possessed of obscene snuff-boxes, and quickly as-

certained that they had been sold to them by an itinerant Italian hawker; who, for the purpose of carrying on his infamous traffic with this seminary, had fixed his residence, for a time, at a public house in a neighbouring town. Application being made to the Society, the man was immediately apprehended, and convicted of the offence, and sentenced to six months' imprisonment, and to pay a fine of £5. The interposition of the Society was so sensibly felt at the seminary alluded to, that a liberal contribution, to be continued annually, was in consequence transmitted in aid of its funds.

The Committee detail, under the head of "infidel and blasphemous publications," ten different indictments, not one of which has failed, either for want of a proper selection or of competent evidence. Several of these were instituted against Richard Carlile, and his agents. The results are before the public, and need not be here repeated. Repeated prosecutions, following closely on the publication of blasphemous and infidel works, and leaving their venders no hope of profiting by their crime, are absolutely necessary to check this enormous evil; and under this view the Committee solicit instant and effectual aid from all classes of sincere friends to religion and humanity. They pledge themselves to the most persevering efforts in the application of the Society's funds, undeterred by any consideration of a personal nature, and, least of all, by the reproaches of evil-minded men. They profess to do nothing more than to put the existing laws into execution against vice and immorality; a duty binding on all friends to social order, morality, and religion.

NAVAL AND MILITARY BIBLE SOCIETY.

The Committee of this excellent institution state in their last Report, that pressing and extensive demands continue to be made upon them for copies of the holy Scriptures, both at home and abroad. Urgent applications had been made not only from Scotland and Ireland, and various naval and military stations in England, but from India, the Mauritius, Ceylon, Corfu, Halifax, and Canada. Besides extensive issues through the medium of the Committees of Auxiliary Societies, a person of piety and zeal, many years in the army, has been employed to visit various regiments and depots, taking with him a

letter addressed to the officers commanding, with specimens of the books, and offering supplies solely on the terms of purchase at reduced prices, except for regimental schools, hospitals, and guard-rooms; which, upon the written requisitions of commanding officers, he is authorized to supply gratuitously. By means of this travelling agent, forty stations or corps have had copies of the holy Scriptures tendered to them; and, in consequence, no less than 4615 copies of the word of God have been distributed, towards which the individuals supplied have contributed the unprecedented sum of £484 8s. 6d. The Society has thus had the best possible proof of the desire of the men to become possessed of the holy Scriptures, with a strong pledge that they value the books, and are likely to make a right use of them. The agent thus employed has invariably received the countenance and support of the officers in command; and in some instances he has not only had their cordial assistance in promoting the object of his mission, but has obtained their names as subscribers, besides supplying them with Bibles for their own use, at the Society's prices.

The agent of a kindred institution at Gravesend, who also acts for this Society, in visiting twenty-one ships, in which detachments were embarked to join their regiments abroad, to the number of 1646 individuals, found scarcely twenty copies of the Scriptures among the whole of them. This agent, a Lieutenant in the Royal Navy, has distributed to these persons 362 Bibles and Testaments.

The Committee are now engaged in the introduction of a plan for an enlarged circulation of the Scriptures in his Majesty's ships, in the hope of extending to the British sailor, in common with the British soldier, the means of becoming a purchaser of the sacred volume.

As the result of their proceedings during the year, the Committee report, that since the anniversary of 1820, they have found it necessary to purchase no less than 3924 Bibles, and 4850 Testaments, without being able to keep a sufficient stock of books to meet the demands upon them. The total distribution of the Society, in Bibles and Testaments, for the year, has been 10,142 copies. These exertions have unavoidably involved the Society in pecuniary engagements far beyond the means

placed within the control of the Committee. From the abstract of the receipts and expenditure, it appears that although the former exceed those of last year by more than 500*l.* still the expenses will subject the Society to engagements amounting to nearly 2,000*l.*; so that great exertion is necessary on the part of its friends to provide for the payment of this sum, and to secure a supply of books adequate to the numerous and urgent demands upon the benevolence of the Society. The Committee, in thus venturing on an expenditure beyond their existing resources, look to the public liberality to approve their zeal, and enable them to fulfil their engagements. They state, that "they ventured forward with reluctance; but the stimulus of so highly interesting a cause was too powerful to be resisted, and the good effects of their labours such as to encourage every possible exertion in continuing them. The beneficial effects, indeed, of this Society are not conjectural or merely speculative; the actual fruits that have flowed from it are most valuable and much beyond expectation." Numerous instances of the moral and religious improvement effected in the Navy and Army by the distribution of the Scriptures, are recorded in the Reports of the Society.

Several interesting communications occur in the Appendix to the Report. The following will show their tenor.

From an Officer commanding one of his Majesty's ships lately paid off, dated March, 1821—

"I wish all success to your approaching meeting at ———, as an important branch of an admirable institution, productive, I believe, of much religious, moral, and professional benefit. In the ship I last commanded we were fully supplied with Bibles and Testaments, from the Naval and Military Bible Society; all of which were distributed gratuitously to the men, according to their messes, on our being first manned; and they were certainly duly appreciated; for subsequent requests for individual donations of books were frequently made during the whole time the ship remained in commission, (nearly three years and a half,) and on paying off, the crew, as well as the officers, were disposed to subscribe a larger sum to the Naval and Military Bible Society than I thought it right to take from them.

"I think the effects, as far as they

could be traced, were very favourable to the interests of morality, and the good of the service. Before we separated, desertion had quite ceased, as had the necessity for flogging; habits of drunkenness, and other vicious indulgences, had quite disappeared on board; and the obedience and activity of the crew were highly satisfactory, and had been very favourably noticed. They all volunteered to re-enter the ship if she were continued in commission; and I have heard from an excellent officer, who carried a great part of them with him into another ship to which he was appointed, that he still observes in them the same good conduct."

Since this Report was presented, we have understood that the debt mentioned in it has been considerably reduced; but that there is reason to apprehend that no balance will remain in the treasurer's hands at the next anniversary, unless some timely resources are afforded towards providing for the future supply of the sacred volume. Many urgent applications have been received from home and foreign stations, which, for want of the necessary means, have not yet been complied with. We are further informed that during the last year 10,142 copies of the word of God have been furnished, chiefly to individual sailors and soldiers in his Majesty's service; which, with the exception of the years 1816 and 1817, when the British army in France was so amply supplied, exceeds the issue of any former year since the formation of the Society in 1780.

BRITISH AND FOREIGN BIBLE SOCIETY.

The "Monthly Extracts" of the British and Foreign Bible Society continue to bear ample testimony to the extensive usefulness of this and similar institutions throughout the world, as will appear from the following passages taken from some of the recent Numbers.

Domestic.

From the Tenth Report of the Cambridge Auxiliary Bible Society—

"It is with real pleasure your Committee report, that the funds are on the increase, and that they have been so largely supported by the growing liberality of their friends, that they have been enabled to remit to the parent institution, within the year, the sum of 800*l.* making, with the sum of 5,730*l.* remitted in former years, a total contri-

bution from this Auxiliary Society of 6,530*l*.

"A corresponding increase has also taken place in the issues of Bibles and Testaments, of which there have been circulated from the depository, during the last year, 1,139, viz. 653 Bibles, and 486 Testaments; being an excess, above the issue of the preceding year, of 274. The total number of copies of the holy Scriptures, which have been circulated by the Cambridge Auxiliary Society since its formation in the year 1811, now amounts to 13,658—a little leaven, indeed, as it may appear, considered in itself, but the precious effects of which may surely baffle all the efforts of our calculation or conjecture, till they shall be revealed with certainty in the great day of account."

From the speech of Lord Ashtown, at the anniversary of the Southampton Branch Bible Society—

"The translation of the Bible into our vulgar tongue, and its diffusion among the laity, were the grand objects of our primitive reformers; and its translation into the vulgar tongue of all nations, and its consequent diffusion, are our great objects now. There is not an argument that has been adduced against the Bible Society, that has not been urged with equal force against the first reformers. The necessity of a learned commentary, the incompetency of the unlearned, the

dangers of ignorant enthusiasm, have been dwelt on with all the acumen and all the zeal of polemical divinity. Far be it from me to depreciate the merits of many illustrious divines, who have devoted their time and abilities to elucidate the sacred writings; neither do I wish to discourage, but on the contrary have concurred in, the labours of the Society for promoting Christian Knowledge, and am a member of a society for publishing religious tracts in the sister kingdom: but the path of salvation, as pointed out in the Bible itself, should be open, as the light of heaven, to all. The important doctrines of revelation, the sublime and simple moral precepts of the Gospel, its pathetic and interesting narratives and parables, set casuistry and criticism at defiance: they sink deep into the heart; the most unlearned reader comprehends them and feels their force. He forms his rules for faith and practice, not on difficult passages, or insulated texts, but on the general scope and tenor of the Scriptures, on what is every where inculcated—the love and fear of God, faith in Christ, and good will towards men. Has any of us ever known the most illiterate man or woman made worse in any relation of life, as parent, child, brother, friend, or subject, by the perusal of the Bible?"

(*To be continued.*)

View of Public Affairs.

FOREIGN.

FRANCE.—Some tumults of a serious nature have taken place in Paris, and also in some other parts of France. On the 24th of February, General Berthon appeared in the market-place of Thouars, with some other officers, and a party of about forty or fifty individuals, and publicly read a proclamation, announcing the determination of the confederacy of which he was the head to destroy the dominion of nobles and priests, and to abolish taxes, &c. He invited all who agreed in his project to meet him at an appointed place, and a few persons appear to have joined his standard; but the party were speedily dispersed. The General himself has not yet been taken.—This movement seems to have arisen from the discontents which prevail among the soldiery, who have never ceased to view the Bourbons in con-

nexion with the humiliating reverses which France has sustained, and which paved the way for their restoration to the throne.—The tumults in Paris have originated in the popular indignation which has been excited by the preaching of certain Jesuit missionaries, who it is said, have not only revived some of the worst mummeries of Popery, but have laboured to re-establish the exploded doctrines of divine right, unqualified submission, and blind faith. We fear that even under its purest and simplest form, Christianity would be an object of indifference, if not of dislike, to a large portion of the people of Paris; but with the extrinsic and adventitious adjuncts of bigotry, fanaticism, and political servility, it must be doubly revolting to them. The agents in the late outrages have manifested their hostility to the missionaries, by explosions

of fulminating powders, by placing mephitic compositions in several of the churches where the missionaries preached, and by insulting the worshippers on their ingress and egress. The presence of the military has been required to suppress these disgraceful transactions; but the disposition of mind, in which they originated, it will be found much more difficult to subdue. When we speak of these scenes as disgraceful, we do not mean to exempt the government from a share of the reproach. They appear to have acted unwisely in giving their direct countenance to the itinerating ministrations of these missionaries throughout the kingdom, and in the heart of Paris itself; especially as these men affect to treat France as a heathenized land, and in token of its being reclaimed, by their efforts, to Christianity, solemnly plant the Cross wherever they go. Nor do their proceedings outrage only those whose minds have been infected with the impiety and infidelity which were so widely diffused by the Revolution; nor even the still larger number of those who, perhaps unreasonably, think they see in the growing ascendancy of the Jesuits, devoted as these are to the Romish hierarchy, the revival of the power of the priesthood, and the resumption of the tithes and other property of the church. The best and soundest part of the Gallican Church have been equally opposed to them, because they anticipate, from the success of the Jesuits, the re-establishment of the most revolting errors and abuses of the Romish faith and ritual, and the renewed subjection of the human understanding to the gross ignorance and blind superstition of the darker ages. The offence at the present moment is increased by a belief that the missionaries are warmly patronized and favoured, not by the king, but by his family, and especially by his brother, who is generally regarded in France as being at the head of the now dominant party, and who has credit given him, in the general estimation, whether justly or not we pretend not to say, for that degree of uncompromising bigotry which would lead him to favour the pretensions of the court of Rome, and even to replace in its full vigour, if it were possible, the whole of the ancient ecclesiastical regime. What seems to have given a colour to this severe judgment of the royal family, is the marked aversion with which they have from

the first regarded the schools instituted in France on the system of mutual teaching, and the manifest discouragement with which these schools are now treated by the persons in power, while the rival establishments of the *peres de la foi*, under Jesuit influence, are particularly favoured. And when it is considered that the New Testament, which began to be liberally introduced into the former, has been excluded from the latter, some idea may be formed of the improbability of diffusing rational and spiritual views of Christianity by means of the favoured system. The attempt, however, to arrest the progress of light in France, can hardly succeed. It may be shut out by one entrance, but it will force its way through others. The distaste felt to the missionaries and their patrons will incline many to read the Scriptures to which *they* are so hostile. The zeal *they* display will serve to excite a spirit of exertion in those more sober and rational minds, who are opposed to their bigotry and excess, and who yet desire to see Christianity universally diffused. The Protestant Churches, enjoying as they do rest and toleration, and the Bible Societies connected with them, will also, we trust, do something to prevent the stagnation of moral and religious improvement; and, there being a large class of the community who will exercise, notwithstanding all that can be done to restrain it, the right of private judgment, religious light will, by the blessing of God, gradually spread, and its influence will serve to fructify tracks which are now either barren or are covered with the weeds and briars of scepticism and immorality.

The extent of the late disturbances, owing to the state of the French press, cannot be ascertained; nor are we told how far they have been connected with any prevailing dissatisfaction respecting the character and conduct of the new ministry. It is abundantly clear, however, that the ultra-royalists, who were so unpopular before, have lost none of their unpopularity by being in power, and have even materially increased it by some of their measures, and especially by the law for the regulation of the press, and by their efforts to repress the freedom of discussion in the chamber of deputies, where its members occasionally employ the most outrageous expressions of vituperation against the speakers on the opposition side of the house, not

even scrupling to charge them clamorously with being rebels, and that for language which would be deemed, in our house of commons, not only venial but perfectly constitutional.

SPAIN.—We observe with satisfaction the operation of a more moderate spirit in the Spanish Cortes, and a greater degree of order and tranquillity in the capital, and throughout the country, than prevailed a few months ago. The separation of Spanish America, with the exception of Cuba and Porto Rico, from the mother country, seems now to be nearly universal, and will, we doubt not, prove final. Even the Spanish part of St. Domingo has thrown off its dependence, and is likely, it is said, to form a union with the Haytian Republic; an event which is rendered more probable by the nature of its population, a large majority of whom consists of Free Blacks and People of Colour.

PORTUGAL.—Things seem likewise fast tending in the Brazils to a separation from Portugal. The Brazilian troops, in concert with the colonists, have forced the Portuguese regiments employed to garrison the different fortified places to embark for Europe; refusing at the same time to permit some troops, which had arrived from Lisbon, to land. The colony is thus freed from the control of the mother country, and will probably proceed to assert its independence. The Prince Royal is still detained at Rio Janeiro.

TURKEY.—The same uncertainty seems still to envelope the relations of this country. The newspapers have been sanguine in their anticipations of a peaceful arrangement of the subsisting differences between the Porte and Russia; but the only ground they appear to have for this confidence is, that no authoritative declarations of a hostile character have been promulgated on either side. It is true no hostile manifestoes have as yet indicated the approach of war; but we are greatly mistaken if the quiet but unceasing preparations of both parties do not almost as certainly mark their common expectations, as if war had been loudly threatened.

The refractory Pacha of Albania has at length been delivered up to the Turkish forces employed in the siege of Joannina, and his head sent to the Sultan. The army thus liberated will doubtless be employed against the Greeks, to subdue whose rebellion a powerful effort, it is said, is about to

be made by the Turks. To the report that the Greeks are to be aided by an American squadron, we do not attach any credit.

DOMESTIC.

The plan for the reduction of the five per cents. has been carried into complete effect. For every £100 of 5 per cent. stock, the holder will receive £105 of 4 per cents., irredeemable for seven years. The united stock of those who have dissented from the government proposal, amounts only to about £2,600,000, and notice has been given to the holders that they will be paid off at par. Many of them would now, without doubt, be glad to retract their dissent, as, at the present market-price of stocks, they are losers by their determination. The same plan of reduction is to be extended to the Irish 5 per cent. stock.

The debates in the house of commons on various financial questions, and particularly on the Estimates for the year, have been unusually protracted. In addition to the regular opposition of the Whig party, and the pertinacious, and sometimes ill-judged, though on the whole useful efforts of Mr. Hume, to enforce retrenchment, the ministry have had to encounter, on some occasions, the dissent of many of the country gentlemen who have usually supported their measures, but whom the distresses of the agricultural interest, and the universal clamour for a diminished expenditure, have of late rendered more rigid in their notions of economy.

In a debate on a motion of Mr. Calcraft, gradually to abolish the salt tax, ministers succeeded in resisting it only by a majority of four votes, in a house consisting of 334 members. This small majority, amounting almost to a defeat, speaks so strongly the sentiments of the country on the question, that we would hope government will be inclined, before long, to give up this most onerous and impolitic tax, which, besides its interference with many of the most important branches of the national industry, has the farther odium of pressing with unequal severity on those who are least able to bear it.

A more successful effort was made by the regular opposition, strengthened by many country and neutral members, on the motion of Sir Matthew Ridley, for the reduction of two of the six junior lords of the Admiralty. The actual saving, in this instance, was al-

lowed to be of but trifling amount ; but the offices being considered unnecessary, the house seemed determined to manifest its recognition of the *principle* of abolishing every superfluous appointment. On the division, therefore, 182 voted for Sir M. Ridley's motion, and only 128 against it ; being a majority of 54 against ministers.

This motion was followed by another for the reduction of one of the two postmasters-general, each of whom receives a salary of 2,500*l.* a-year, although it could not be denied, that with respect to one of them the office was a sinecure. The motion, however, was negatived by a majority of 25, many of the same country gentlemen who had voted for the reduction of the less questionable appointments at the Admiralty Board opposing the abolition of the second postmaster-general, although all parties seemed to concur in considering the office, in point of utility, as altogether superfluous. It is difficult to conceive the motive for this sudden change of conduct. We are ourselves disposed to attribute it to the mischievous influence of party spirit, producing a fear of giving undue weight to the opposition, if measures proposed by them, however right and reasonable, should be successively carried against ministers. An alarm of this kind appears to have seized some of the independent country gentlemen immediately after the successful effort of patriotism by which they had extinguished two lords of the Admiralty ; and before a week passes, they are found strenuously supporting a perfectly different view of the obligations of Parliament ! The principal argument used to defend the second postmaster-general against the economists was, that in these days of increased light, when public opinion, not to say popular delusion, has gained a force unknown to former times, such appointments are absolutely necessary for maintaining the due influence of the crown. Supposing this argument to be just, how came these gentlemen to be insensible to its force, when, a few evenings before, they placed their extinguisher over the heads of two lords of the Admiralty ? How came they to overlook it when they concurred, on various occasions, with Mr. Banks in his measures for abolishing useless offices ? Do they not see that whatever truth there is in it applies as strongly (if not much more strongly) against all

those reductions in our naval and military establishments, and in the different public offices, which have this very year been effected by ministers, as against the abolition of the sinecure appointment of a second postmaster-general ? We are the more anxious to express our opinion of this argument, because it is, perhaps, the first time it has been distinctly and openly avowed, by public men, that useless and expensive offices are to be retained with the direct view of upholding the influence of the crown in Parliament. And even if such a principle were more constitutional than we think it is, (and for ourselves we regard it as most unconstitutional,) it surely was not very wise to select the present moment for its enunciation. We do not deny that the government ought to possess a large share of influence ; but then it should be that legitimate influence which arises from their patronage of offices required by the exigencies of the state, and with a view to the public good ; from the collection and administration of a revenue of sixty millions of money ; from a large army and navy ; from all the multiplied civil and judicial appointments in the United Kingdom, and in our extensive colonial possessions ; and from the support of a large share of the patronage of our immense empire in India. With such vast means of fair and legitimate influence, it surely cannot with truth be said, that government have not rewards enough in their gift to carry on the business of the state, or that they are under the necessity, in order to enable them to do so, to resort to the awkward, invidious, and expensive expedient of unnecessary official appointments. And do they not, in fact, lose more in one direction by the odium which such questionable modes of increasing their influence excite, than they gain in another by a few votes that may be invariably relied on in the house of commons ?

Great retrenchments have been making, by ministers themselves, in the treasury, and in various other offices under government ; and they propose to carry their plans of economy into every department of the state. The king has himself graciously directed a reduction in various parts of his establishment, which will amount to a saving of 30,000*l.* ; and the retrenchments from the civil list, and in the different government offices, are ex-

pected to form an aggregate of 200,000*l.* and by degrees a still larger amount. These retrenchments must be viewed with considerable satisfaction; but they seem in a great degree to stultify the reasoning employed for the preservation of the second postmaster-generalship. For our own parts, we regret that the reductions should have fallen so heavily on clerks with small salaries, who can ill support a diminution of income; and we should have preferred seeing 2500*l.* saved to the public by the suppression of the above office, to the subduction of 10*l.* from each of 250 clerks.

We are sorry to report some symptoms of insubordination among a part of the peasantry in Norfolk and Suffolk, whose displeasure seemed directed chiefly against the use of machinery. We allude to the circumstance with a view to remind those of the country clergy and gentry who peruse our pages, of the peculiar duty incumbent upon them, at the present moment, of watching against the first risings of a discontented or factious spirit in themselves or those under their influence. Whatever part of the community happens, for a time, to be in a state of depression, is apt to cool in its loyal and Christian principles. The landed interest has long supported a character for attachment to the civil and religious institutions of the country; and on the whole is per-

haps far less likely to become unfriendly or indifferent to them than some other classes of the community. But it must be remembered that till lately the agricultural interest has had little comparatively to try the strength of its principles. Now, therefore, when considerable depression is felt among its members, it behoves the clergy in particular, who are closely connected, by means of their tithes, with this portion of society, to guard against the first inroads of a complaining or factious spirit. We notice the point, chiefly because, in some of the late proceedings of agricultural meetings, observations were made by some leading members of the landed interest, in a strain very different from what we had been accustomed to hear in those quarters. We do not by any means regret that country gentlemen should become staunch advocates for retrenchment and economy; but let them beware of enlisting as the partisans of a systematic opposition, or of throwing *unnecessary* difficulties in the way of those who are appointed to conduct the affairs of state.

The condition of Ireland remains much as before. An inquiry is about to be instituted in Parliament into the tithe-system in that country, which we trust may lead to some beneficial arrangement as respects that fruitful source of ill-will and litigation.

ANSWERS TO CORRESPONDENTS.

S.; W. C.; F.; W.; VERIDICUS; F. S.; G. E. L.; CHRISTIANUS; H.; C. W.; RESPONDENS; S. F.; and A CONSTANT READER, are under consideration.

It is not our plan to insert Obituaries, or papers as "original communications," which have appeared, or are announced to appear, in other periodical publications.

Bean's Family Prayers, or Cotteril's, or Jenks's revised by Mr. Simeon, would probably answer our correspondent's purpose.

A CONSTANT READER may procure information on the subject of his inquiry from the publications of the National Society, the British and Foreign School Society, &c.

We have not received the work mentioned by B. C.

A LANCASHIRE CURATE may send his donation of books for the Calcutta College Library, to the Secretary of the Society for propagating the Gospel, St. Martin's Library, London.

We have left Mr. Bugg's papers at the publisher's; also the packet of A CONSTANT FEMALE READER.

Much religious and literary intelligence arrived too late.

ERRATUM.

P. 76, col. 2, line 35, for it, read my interpretation of John iii. 5.